The Image

Of bothe churches

after the moste wonderfull and heauenly Reuelacion of Saynct Johñ the Euangelist, contayning a verye frutefull expo sicion or paraphrase vpon the same. Wherin it is conferred with the other scriptures, and moste auctorised hystoryes. Compyled vp Johñ Bale an exile also in this tyme for the faythfull testimonye of Jesu.

Go ye out of Sodome, for the Lorde will destrope that cite. Gen. 19.

Come awaye my people, leaste ye be partakers of her sinnes. Apoc. 18.

ffle from filthy Babylon, and go cleane awaye from the lande of the chaldes. Hiere. 50.

A Preface vnto the Chri-
sten Reader

O highly necessa-
ry (good Christen Rea-
der is the knowlege of
Sayncte Johns Apoca-
lypse or Reuelacyon,
whether thou wilt, to hym that is a true
membre of Chrystes churche as of any
other boke of the sacred Bible. For in
none of them all are the faythfull dyli-
gent hearers and readers more blessed,
nor more lyuely so declared obseruynge
the cõtentes therof, thã in this one boke.
No where it is more clerely specifyed,
the ffather, the Sonne, & the holy Goost
to be one euerlastyng God, and Jesus
Chryst to be the eternall sonne of that ly
uinge father (which are the fyrst & chiefe
groundes of owre Christen fayth) than
here. No where is the durable kingdom
and priesthode of the sayde Jesus Christ
more plenteously spredde, more playn-
ly proued, and more largely vttered, thã
in this holy oracle. No where is the doc-
trine of helth more purely taught, fayth

Apo. 22.
1. Cor. 6.
Rom. 12.
Apo. 1.
Apo. 22.
Apo. 4
1. Joan. 5
Mat. 16.
Apo. 14.
Heb. 7.

more throughly cõmended, nor yet righ-
Joan.7. tousnesse more highlye rewarded, than
Apoc.21. here. No where are heresies more ernestlye condemned, blasphemous vices more
Apo.18 vehementlye rebuked, nor yet theyr iuste
Apo.15. plages more fercely then threatened, than in this compendiouse worke.

Ephe.5. Herin is the true Christẽ church (which
Apo.21. is the meke spouse of the lambe without
Apo.17. spot) in her right fashioned colours de-
Apo.2 scribed. So is the proud church of hypocrites, the rose coloured whore, the paramoure of Antichrist, and the sinfull synagoge of Sathã, in her iust proporciõ depaynted, to the merciful fore warnynge of the Lordes electes. And ẏ is the cause, why I haue here intytled this boke, the Image of both churches. Neyther here spareth the holy Goost their ypocresye nor pride, their Idolatry nor whordome their couetousnes, nor most cruel tyrãny with their other outragious mischeues. No, he toucheth them so nighlye that we shuld be better knowe them, and be the more ware of thẽ, that he sheweth them to be such a spiritual sort as maketh daylye marchaundise of the bodyes & soules

Why this boke called the Image of both churches

Apo.11.
Apoc.1.
2.Pet.2.

of

of men. Let vs neuer loke to haue a more open marke of that wicked generacion, take hede of them yf we lust. He that wil lyue godly in Christ, & be a patient sufferer. He that wil stande in Gods feare, & prepare him self to temtacion. He that wil be strong whan aduersite shal come and auoyde all assaultes of antichrist, & the deuil, let him geue him selfe wholly to the studye of this prophecye.

2.tim.3
Eccle.2.
1.Pet.5.
Ephe.6.

Not one necessary poynt of beleue is in al the other scriptures, that is not here also in one place or other. The very complete summe and whole knitting vp is this heauenly boke of the vniuersall veritees of the Bible. Al that Moses taught in the law, Dauid in the Psalmes, & the Prophetes in their writinges cõcerning Christes spirituall kingdome both here & aboue, mete for this present knowlege, are herin breuely comprehended. So is his eternall victorye for vs, ouer sinne, death, helth, & the deuil, with his perpetual clerenesse, auctorite, & empyre wold without ende, cõpendiously here expressed. He that knoweth not this boke, knoweth not what the churche is wherof he

A breefe summe is this boke of the whole scryptures.

Luc.24.
Esaie.9.
Apo.21.
Ephe.4
Joan.16.
Hebre.2
Apo.12.

Col.1. is a mẽbre. ffor herin is the estate therof
Apo.4. from Christes ascẽsion to the ende of the
Apo.12. worlde vnder pleasaunt figures and ele-
Apo.21. gant tropes decyded, and no where els
throughly but here, the tymes alwayes
respected. He that deliteth not to beholde
the cõdicion of his owne cyte, is there vn
Ephe.2. to no louinge citezen. And after the true
August. opinion of sainct Austen, eyther we are
Apo.21. citezẽs in the new Hierusalẽ with Jesus
Hier.50 Christ, or els in the old superstitious Ba
bilon with antichrist the vicar of Sathã.
He that with diligẽce shal serch that mat
John.5. ter, specially in this present reuelacyon
Mat.7. shall throughlye percepue the certaintie
therof. Consider the dignite & worthines
of this most precious Jewell that ỹ lord
Mat.13. hath left here to our consolacion. ffyrst
Rom.15. God the eternall father gaue it vnto
Luc.10. Christ his well beloued sonne in our mã
John.21 hode. Christ now glorified committed it
vnto the holye Goost, which is here cal-
led an angell or messenger. The holye
Apo.1 Goost delyuered it vnto John the pecu-
John.12 liarly beloued disciple of Jesu. And John
Apo.22. last of al left it with the vniuersal church
to their christed erudicyõ. Marke now if

any

any other treatise of the sacred Bible had euer so worthye a forewarde settynge forth. This is not that it shuld be al togeather neglected, and not loked vpon. No man lighted a cãdel (sayeth Christ) & conuepeth it vnder a bushel that men shuld not se therby. Neuer was this gracious gift geuen of God to be hidde as it hath bene of long tyme, but to be opened to al the cõgregacions. A more necessary doctrine to the christen erudicyon is not in the whole scripturs, all circumstaunces cõsidered. ffor besides all that is afore expressed, it cõtayneth the vniuersall troubles, persecucions and crosses, that the churche suffred in the primatiue spryng, what it suffreth now, and what it shall suffre in the latter tymes by the subtyle satellites of antichrist which are the cruell members of Sathan.

Gilbertus porreta. Mat. 25 Luc. 11. Mat. 5. Mar. 4. Jacobus faber super Dionisium.

It manyfesteth also what prempes, what crownes, & what glorye the sayde cõgregacion shal haue after this present conflict with the enempes, that the promysed rewardes might quicken the hartes of those that the tormẽtes feareth. A prophecy is this Apocalipsis called, & is

What this boke cõtayneth.

What it openeth to the Reader.

 muche

Dyonisius alexandrinus in chiliaste.

Robertus Tuiciensis & Haymo.

Sebastianus maper in prefacione.

muche more excellēt than all the other prophecies. Like as ye light is more precious than the shadow, the verite than the figure, the new Testamēt than the old, & the gospell than the law, so is this holye oracle more precious than they. That Esaye, Hieremy, Ezechiel, Daniel, Oseas with all the other prophetes warneth afore hāde to folow concernyng Christ, & his church, this misterye declareth effectuously fulfilled. It is a full clerenes to all the cronicles & moste notable hystories which hath bene writē sens Christes ascension, openynge the true naturs of their ages tymes & seasons. He that hath store of them, & shall diligētly serche thē ouer conferryng the one with the other, tyme with tyme, & age with age shal perceyue most wonderful causes. For in the text are they only proponed in effecte, & promised to folowe in their seasons, & so ratified with the other scripturs, but in ye cronicles they are euidētly sene by all ages fulfilled. Yet is the text a light to the cronicles, & not the cronicles to the texte.

Unto sainct John the Euāgelist were these misterȳes of the whole trinite reue-

led

led (as I shewed afore) suche time as he was of the Emprour Domicianus exyled for his preaching into the yle of pathmos at the cruell cõplaynte of the Idolatrouse priestes & bishops, & of hym so writē & sent out of the same exile into the cõgregacions. In one daye were al these maruels sene & in the same written, as witnesseth Haymo with diuerse other expositours, & as semeth agreable to the text (which is a great wonder) in token that the lord as Dauid reporteth him, is a very swift writer, whiche at the same tyme ernestlye occupied the hande of the sayd John. Of suche a nature is the message of this boke with the other contētes therof, that from no place it is sent more freely, opened more clerely, nor told forth more boldely, than out of exile. And this shuld seme to be ỹ cause therof. In exile was it first writtē, as a litle before is mēcioned. In exyle are the powers therof most ernestly proued of them that hath sayth. As appereth yet by Justinus the martyr. Melitō the asiane, Hircueus, Hypolitus, Victorinus, & other which were therof the first expositours in the primatiue

Gilbertus porreta in prologo apocalipseus.

Haymo in libro 6. ca. 18.

Psa. 44
Apoca. 1.
Apo. 21.

August.
Bedas.

Rabanus et alij doctores.

Hieronimus in libro de illustribus. Franciscus Titelmanus de autoritate apoca.

true churche, and in the ende suffred for it ꝯ death of their bodyes. And thought it were than the last boke of the Bible, & hath bene euer sens fardest from knowledge and least regarded of them al, yet was it the first that receyued any mans exposicion, as a boke thought most necessarye to be knowen of the christianes.

apo.12. Georgius Aemilius.

Into the desert sendeth the Lorde hys church, whā ꝯ filthy spirite by his spight full spiritualte speweth out hys execrable waters, throwing the third part of ꝯ starres into the earth with his taple. He geueth her .ij. egles winges to flye thyder with, which are the light preceptes & exāples of Christ to decline their mischeues. For he both fledde his self whā occasions were geuen him, & cōmaunded his disciples to flee from cite to cite in tyme of their persecucions. He prouideth her there a restinge place for .iij. yeares & an half, which are the dayes of Helias, Daniel, & John. And all thys is not that she shuld there be ydell. For latterly dwellyng at home, and suckyng there still his mothers brests, may neuer tel out ꝯ trueth, he seith so many daūgers on euery side,

Psal.54 John.13. Luke.4. Mat.10 John.8. 12

3.Re.17. Dan.12. apo.11.

as

as displeasure of frīdes, decay of name, losse of goodes, offence of great men, punishment of bodye, & Jeopardye of life, with suche other lyke. The forsakē wretched sort, hath ỹ lord prouided alwayes to rebuke the world of sinne for want of true fayth, of hypocresye, for want of perfaict righteweisnes, and of blindnesse for lacke of godly iudgemēt: for nought is it not therfore that he hath exiled a certen nombre of beleuing brethrē the realme of England, of the which afflicted family my faith is that I am one. Where vpon I haue considered it no lesse than my bound deutye vndre peyne of damnacīō, to admonish Christes flocke by this present renelacion of their perels past, & the daungers to come for cōtempt of the gospel which now regneth there aboue all in the clergye.

ffflattery may neuer tell forth the trueth.

1. Cori. 1. Math. 4 Joan. 16

Why God exileth the faithfull brethren.

I am not the first which hath attempted this office, or takē vpon me this odious enterprise, full of rebukes & slaunders, & ỹ maketh me ỹ bolder. Justinus becōming of a prophane philosopher a perfaict chrystian wrote an exposicion vpon this Apocalips, & was slayne for ỹ verite in the yeare frō Christes incarnacion

Protestacion of ỹ author hereof.

Hieronimus in libro de illustribus viris.

Sebastianus meper et Franciscus Titelmannus.

Petrus equilinus & Sophronius grecus.

Joānes tritemius de scriptoribus ecclesiasticis.

Ambrosius aus-

cion a.C.c.liiii. Melito the bishop of Sardis in Asia (which was one of ỹ.vii. congregacions vnto whō John wrote, made also a boke of the same, and lyued about the same tyme in the peare of our lorde a.c.lx. Hyreneus a disciple of Policarpe bishop of Smirna (whiche was also one of the sayd congregacions) left behinde him a cōmentary vpon the same boke, & suffred stronge martyrdome for the trueth in the peare of our lorde a. c. lxxv. Hyppolitus a bishop in Aphrica, a man of muche godly wisdome and learning wrote vpon the same about ỹ peare of our lord. cc.& xx. In like maner Victorinus the bishop of Pictauis about the peare of our lord.cc.& lxx Ticonius the Aphricane, anno dom.ccc. & xc. Sainct Hierome to Anatholius, anno dom.cccc. & x And sainct Austyn also, anno dom. cccc.& xx.with diuerse other more. Primasius bishop of Uticina wrote .v. lytle bokes vpon this Apocalips vnto Castorius, wherof this is the beginning. Tuis vir illustris & religiose castori (which volume I haue redde) and he lyued in the peare of our lord.cccc.& xl Apringius bishop of Pacem in Spayne, made a nota-

ble

ble worke vpō the same about the peare of our lorde.cccc.and.xxx. So did Cassiodorus Apulus, as Petrus Equilinus calleth him, anno dom.cccc.lxx. & calleth his boke complexiones in Apocalipsim. So dyd Isidorus iunior the bishoppe of Hispalis in Spayne, anno do.DC.xx. with all those that here folowe. Of whom I haue sene almost so many, as haue there beginninges here registred.

Ex benedictinis monachis.

Beda presbiter Anglus.li.iij. Apocalipsis sancti Joannis in qua.

Alcuinus monachus Anglus.li.i.

Haymo Hirsueldēsis Germanus.li.vij. Legimus in ecclesiastica historia.

Strabus fuldensis Germanus lib.i. Sicut in secularibus literis.

Rabanus maurus, Germanus.lib.i.

Ambrosius Ausbertus Gallus.li.x. De illustratione afflatus.

Robertus Tuciensis Germanus li.xj. Vt tu quoque venerabilis colo.

Joachim Abbas Calaber.lib.vij. Quia profunda libri huius.

Monachus quidam Cantuariensis. li.i. Legitur Genesis.xxvij. Vidit.

Calterton monachus Anglus.lib.i.

Bertus. Bedas & Mypetinus.

Joānes tritemius de scriptoribus Ecclesiasticis.

Petrus equilinus et hermannus schedel.

Joānes tritemius spanhemēsis abbas.

Po-

Franciscus titelmannus & Sebastianus meyer.

Posuit castra sua in medio.

Ex canonicis regularibus.

Richardus de sancto Victore, Scotus. lib.i.

Gaufredus Antisiodorẽsis, Gallus.li.i.

Ex carthusianis monachis.

Henricus de Hassia, Germanus, lib.i.

Dionisius Rikel Germanus. li.i. Ecce puer meus electus.

Ex sacerdotibus prophanis.

Thomas waldenus.

Ambrosius de septem tubis.li.i. Tẽpus autem arbitror.

Berengarius Thuronẽsis, Gallus.li.i.

Ramulphus cestrensis.

Gilbertus porreta, Gallus.li.i. Omnes qui pie volunt viuere.

Author a centum annis, Anglus.li.i.

Joannes Hus, Bohemus.li.i. Cum finierint testimonium.

Paulus Burgensis, Judeus.li.i. Licet opinio expositorum.

Otho brunfelsius et Lorandus leontorius.

Mathias Dorinck, Germanus.li.i.

Lostalpe doctor Anglus.lib.i. Ecce descripsi eam tibi tripli.

Jacobus Straten, Germanus.li.i. Vidit Jacob in somno schalam.

Ex Carmelitanis.

Joãnes Baconthorpe, Anglus.li.i. Apocalipsis Jesu Christi.&c.

Joan-

Joannes Ryclesdale, Anglus. li. i. Est autem Apocalipsis, Grecus sermo.
Thomas de Ellepa, Anglus, li. i. Apocalipsis reuelacio dicitur.
Joannes Barath, Hamonius. li. i. Ego Joannes vidi ostium.
Joannes de Vernone, Gallus. li. i
Nicolaus de Alsacia, Germanus. li. i.
Joannes Bloxam, Anglus. lib. i. De apparicione septem sig illorum.
Joannes Elyne, Anglus. li. i. Secundū Isidorum ethimolo.
Joannes Tynepe, Anglus. li. i. Septem ecclesijs in Asia.
Henricus Winchyngham, Anglus. li. i. Apertum est templum Dei.
Joannes Thorpe, Anglus. li. i.
Joannes Egidius, Gallus. li. i. Apocalip. ac. Joanni Euangeliste.
Joannes Kaputon, Anglus li. i. Beatus qui legit verba.

Joāes tritemius. Arnoldus bostius. Anglorū Heliades. Joāes Balei. lib. 2.

Ex Augustinianis.

Augustinus de Anchona Italus, li. i.
Jordanes Saxo, Germanus. li. i.
Bertrandus parapte, Tholosanus. li. i.
Augustinus de Roma, Italus. li. i.
Philippus de Mantua, Italus. li. i.
Joannes Kapgraue, Anglus. li. i.

Ambrosius chorialanus. Nicolaꝰ Bertrandus.

Sylu. Aer Myeuccius, Venet. lib. i. Pri maior intelligentia.

Leander bononiẽ sis. Antoninus Archiepiscopus.

Ex dominicanis.

Jordanes Botergius, Germanus li. i.
Hugo Barchinonensis, Gallus lib. i.
Asser pinguis panis eius etc.
Albertus Magnus Germanus lib. i.
Confiteor tibi pater.
Stephanus Bisuntinus, Gallus. lib. i.
Nicolaus Gorham, Gallus li. i.
Bernardus de Trilia, Narbonẽsis. li. i.
Paganus Bergomensis, Lumbardus. li. i.

Nicolaus Bertrandus Sebastianus meperus.

Aluarus de Caturco, Tholosanus. lib. i.
Fredericus de Venetijs, Italus li. i.
Joannes Annius, Viterbiensis. li. i.
Hieronymus Sauanarola, Italus. li. i.

Ex franciscanis.

Alexander de Hales, Anglus. lib i.

Titelmãnus Bernardus Lutzenburgus Joãnes Tritemius.

Helias de Hanibalis, Italus. lib. i.
Petrus Joannis Catalanus. li. i.
Joannes Malleys, Anglus. lib. i.
Petrus Aureolus, Tholosanus. lib. i.
Nicolaus Lyranus, Germanus. lib. ij.
Oportet te iterum prophetare.
Astesanus Astensis, Lumbardus. li. i.
Bernardinus Senensis, Italus. li. i. Beatus qui legit & audit.

Theo-

Theodoricus Andree, Tholosanus, lib. 1
Joannes de Rupe scissa. lib. i.
Franciscus Titelmannus, Germanus.
lib. ij. Superioribus diebus eruditis.

Ex neotericis.

Martinus Lutherus, Germanus. lib. i.
Varias prophetias inueninius in.
Sebastianus Meyer, Bernensis. lib. i.
De lib. Apocalipseos cum.
Georgius Aemilius, Germanus. lib. i.
Mira quedam inest auiditas.
Franciscus Lambertus, Gallus. lib. iij.
Israelitis a Mose Dei lege.
Huldricus Swinglius, Heluecius. lib. i.
Joannes Brencius, Suenus. lib. i.
Joannes Caluinus, Gallus. lib. i.
Melchior Hofman, Germanus. lib. i.

And manye other more.

The writers of ower tyme vpon the apocalipse.

Of these commentaries haue I taken both example to do thys thinge, and also counsell to vnderstande the text, to none of them wholly addict, but as I perceiued them alwayes agreynge to the scriptures. What Chronographers and hystorynes I haue herin followeth for the tymes and ages of the christen churche, besydes the scryptures, it wyll euidently appere to the reader in the margente of

Doctors are followed agreynge vnto the scriptures.

thys volume. I knowe there wyll be great thonderinges, lyghtnynges, and earth quakes at the comming forth therof, for so is it here oft prompsed of the holye goost. The boystuouse tyrauntes of Sodoma wyth their great Nemroth Winchester, and the execrable exyzēs of Gomorra w̄ their shorne smered captaines, wyll sturre abought them. Moche payne haue they of longe tyme taken, & manye haue they cruellye burned, as was seane of late years in Couentre, Londō, and in other places more, to obscure the knowlege therof. Who can suppose thā that they wyll nowe sytt styll their mysscheues made so manyfest? Our worldlye wyse brethren also, which are neither hote nor colde, will starcle a course at the matter. I knowe sumwhat is to be suffred at there handes also. For they alwayes tarrye their tymes, & wyll not wake ẏ shrewed curre for hurting thē selues.

Fabianus & alī in chronicis.

Apoca.3.
Eccle.20
2.Cor.11.

Gala.1.
Esa.60.
Mat.22.

Graciouslye hath the Lord called thē, sperpallye now of late, but his voyce is nothing regarded. His seruauntes haue they imprysoned, tormented, and slayne, hauinge his verite in much more contēpt than afore. We loked for peace (saith Hie remye

exempe the prophete) and we fare not the
better at al. We wapted for tyme of hel- Hiere. 8.
the, and we fynde here nothinge els but Hiere. 14
trouble. And no maruelle, cõsiderynge ỹ Psal. 118.
beastes head that was wounded, is now Apoc. 13.
healed vp againe so workemanly, as the
xiiij. chapter here mencyoneth. The abho Esaie. 1.
minable hipocresye, Idolatry, pride, and Mat. 23.
fylthynesse of those terrible termagaun- Apoc. 13.
tes of antychristes holy howsholde, tho- 2. Tim. 3
se. ij. horned whoremongers, those coniu Apoca. 9
res of Egipt, and lecherouse locustes lea 2. Pet. 2.
pinge out of the smoke of the pytt bottõ- Jude. 1.
lesse, whiche daily deceyueth the ignorannt multytude wyth their sorcerpes &
charmes, must be shewed to the worlde
to their vtter shame and confusion.
They knowe as did Balam the sorcerer, Num. 24
that ouer a gorgouse glitterynge whore Jude. 1.
euerye fleshly manne is inordynatly Proue. 5.
wanton, fierce, and gredye. Folowinge Hiere. 3.
his waies therfor, they haue alwaies for Baruc. 6.
lucres sake, gloryously garnished their Apoca. 2.
holye mother, the madame of myschefe, Osee. 8.
and proude synagoge of sathan, wyth Apoc. 18.
golde, syluer, pearle, precioust stone, vel-
uetes, sylkes, miters, copes, crosses, cru-
ettes, ceremonies, sensinges blessynges,

 bablyn-

Gala.4. dablynges brawlynges, processyons, pa
Osee.4. pettes, and soche other madde maistrys
Ezech.16 (wherof the churche that Christe left he-
Psal.102 re behinde hym knowe not one Iote) to
Hiere.6. prouoke the carnal Idyotes to her who
redome in the spyrite.

The Lorde hath longe suffered them of mercy, and wythholden frō them his
Esay.58. rightful hāde of their deserued vengeaū
Psal.54. ce, yet wyll they not fall to repentaunce
Gene.12 nor amende theyr daylye mischeues. To
Mat.19. tell them freelye of theyr wycked workes
Act.5. by the scryppturs, I haue exyled my selfe
1.John.3 for euer from myne own natiue countrye, kyndred frendes, acquayntaunce (which are the great delyghtes of this lyfe) and am well contented for Jesus Christes sake & for the cōforte of my brethren there, to suffre pouerte, penurye, abiection, re-
Apoca.18 proffe, and all that shall come besydes. A
Hiero.50 commaundement the Lorde hath geuen
Apoca.18 in thys boke vnto them whō he hath cal-
Apoc.17. led of mercy frō theyre wretched beggerys, to spare no rebukes, but to powre out double vpon that blode bawdde and malicioule mother of theirs Neuer was this cōmaundement more effectuallye to be folowethe thā now, his holy worde of

salua-

salnacion so presentlye set at nought, de-
sppsed, & persecuted of her madde modie 1.Cor.1.
mpnisters. Onto heauen are her spnnes Roma.1.
gone vp in these latter dayes, as S. Jo- Apoca.18
han here withnesseth, requiring vengeaū Mat.23.
ce for ỹ innocētes bloode that she hath so
cruellye shedde. And ỹ Lord hath remē-
bred her wyckednesse accordinge to his Apoc.18.
promyse, as partlye hath bene seane in Luce.13.
this realme and in dyuerse other more.

I doubt no within shorte space she shal Apoc.19.
be wholye turned ouer into the bottom- Apoca.9.
lesse pytte agayne with all her heptnishe Apoc.14.
ceremonies, superstycions & sorcerpes, & Apoc.18.
neuer returne heyther ward nomore thā Apoc.21.
the greate myghty mylstone ỹ is throw-
ne into the sees bottom, Christe so resto-
red vnto his ryght spowse. Wonders
will appere concerning this & such other
matters, to hym that shall dylygentlye
examine the scripturs & hystories alleged
in the margente. ffor onlye mynistre I an
occasyon here vnto them of a farder ser-
the. Nothinge wyl be hydden from him 2.Cor.8.
that asketh w̄ mekenesse, seketh in faith, Marci.9
& in prayer desyreth the glory of the lord. Luce.11.
Euident wyll those secrete mysterpes be Mat.21.
vnto hym whyche are preuylye hydde

2. Cor. 3. Esaie, 6. Colo. 2. Apoc. 10. Luce. 8.

vnto other vnder darke ambages and pa rables. Though this heauenlye treasure of heith be vnder locke and kepe of vnknowne similitudes, and so be shutt vp from the vntowarde and wycked generacion for theire vnbeleues sake, yet wyl it be playne Inough to the faithfull beleuers instantly callinge vpon him which

Jacobi. 1. Apoca. 3. Colo. 4. Jacobi. 1. Psal. 102 Ephe. 1.

hath the kaye of Dauid to ope vnto the the dore of his infallyble verytees. They shal be sure to fynde there that shall rychelpe delyght them, & that will greatly replenishe the most wholsome delyce of there sowles, concernynge theyr necessarye saluacyon in Christe.

Franciscus Lambertus in prefacione.

The more the fygurate speche haboundeth here, the more let them conferre it with the other scryptures wythout all hoped colours of retoryche or of crafted phylosophye, specially with those which of theyr owne nature Jointlye agreeth to the same. Nothinge ought here to be sought of curiosite, but of loue to wardes god, for defence of his most pure doctrine, & for auoidance of the craftye snares of the deuyll. A perfyght preparatiō is it to a constaunt sowle whan the battel is seane afore, the ende therof knowe,

and

and the remedies lerned. Here are we ad monished afore hãde of.ij. moste daunge rouse euils, neyther to agre to those tyrã tes which battelleth with ỹ lambe in his elect mẽbers, nor yet to obeye those de ceitfull bishoppes that in hipocresie vsur peth the churches tytles. Of soche terri ble plages of vengeaunce as were com mynge towardes ỹ Israelytes, ỹ Lorde euer warned thẽ afore by his prophetes. And none was there ỹ escaped thẽ so cle rely, as they dyd which regarded those warninges, whatching euer more the cõ clusyons of them. Moch lesse harme felt they of Antiochus Epiphanes that had redde Daniels prophecye afore, & mar ked it, thã they which knowe it not whã that tyraunt came vpon them. Through dilygẽt expectacion in the fayth of Gods promyses, receiued iust Symeon & Anna ỹ sauer of ỹ worlde in his tẽdre infancie.

Menciõ maketh the holy goost here of Gog & of Magog.ij. terrible fierce ene mies to Christes cõgregacion, & sheweth afore hãde their purposed mischeues. Let vs not suppose it to be a fable, that he so ernestly telleth vs. Neyther lette vs thynke but thys warnynge is of loue, yf we lyste so to take it and accept it

Gilber tus porre ta, & Ge orgius Aemili9.

Esaie. 3. Hiere. 8. 1. Mac. 2.

1. Mac. 1. Danie. 11 1. Mac. 6 Luce. 2.

Apoc. 20 Ezech. 38 Ezech. 39 Apoc. 13. Num. 23 1. Joh. 4.

for a truthe. Immedyatly after the Apostles preachyng, was this prophecie geuen to the christen churche (whych hath bene alwayes a small congregacō) least they shuld vnbewares at the subtile suggestions of these. ij. enemies, throwe aside ỹ sincerite of Christes gospel. So glorious are the pretenses of Rome the pope and Mahomete, that they seme vnto them which regarde not these warnynges, the verye angels of lyght, and their churches moost holye congregacyons, being very deuyls with ther fylthy dregges of darkenesse. The pope in hys churche hath ceremonyes wythout nombre. None ende is there of their babiling prayers, theyr portales, bedes, temples, aulters songes, houres, belles, Images, organes, ornamētes, Jewels, lyghtes, oplynges, shauinges, religiōs, disgisinges dyuersite of fealtes, cōstrayned vowes, fastinges, processions, & pratlinges, that a mā wolde thinke they were proctours of paradise. On the other side Mahomete in his churche is plentyouse also in holye obseruaciōs. They washe thē selues oft, they frequēt their tēples, they praye .v. times in ỹ daye, they reuerētly incline, they

When this prophecye was geuen & to what ēde

Joannes Decolāpadius in Jeremiā & Danielem.

Popishe ceremonies without nombre.

Guilhelmus Tripolitanꝰ de statu saracenorum.

they lye prostrate vpon the grounde, they feruently call to God, they are temperate in fedynge, not curious in theyr buildinges, they abstayne frō wine, they abhorre Idols, they hate them that are proude, and cōmende all sobernes. And these vertues haue they to appere most innocēt liuers. But vnto what ende this holines leadeth, the sequele hereof declareth. Daniel maketh these two but one, bycause they are bothe of one wicked spyrite, and reporteth hys blasphemous mouthe to vttre presumptuouse thinges. Saincte John sayth also that the dragon speaketh blasphempes agaynst God in them both. Marke bothe theyr voyces, & ye shall fynde these sayinges most true. The pope maketh his beast, he is ỹ high priest, he is of equall power with Peter, he can not erre, he is head & spouse of the churche, and he is Christes immediate vicar. By this brauling beast he maketh men to beleue, he maye constitute lawes, kepe vnder the gospel, dispryute kyngedomes, sell promocions and benefices, set vp a purgatorye, prouyde satisfaccions, make newe bodyes to Christ, re deme dead mēs soules and

Joānes Cuspiniany de origine turcarum.

Dan. 7.

Decolāpadius in Danielem.

Apoc. 13.

Joānes Decolāpadius ī Danielē

Theodorus Bibliander in christiana consultatiōe

remitte sinne for money.

Joānes Decolāpadius i Dani.

Mahomete braggeth also, that he is the great Prophete, the promised Messias, the apostle of bothe testamentes, enabled both by the law and the gospell, & that he hath his name from the eternall throne of God. He is wel contented that Christ be an holye Prophete, & a moste worthie creature, yea, the worde of God the soule of God, & the spirite of God, conceyueth of ỹ holy Goost, & borne of Mary the virgin, but he wil in no case graūt hym to be the sonne of God, nor that he dyed here for mans redemption. Both these two maintepners of mischief allo

Joānes Lufpinianus et Bibliander.

Joānes Decolāpadius i Danie.

weth Moses law, the psalter, the prophetes, & the gospell, yea, they cōmēd them, auaūce them, singe them, reade them, honoure them, & reuerently vse them in all theyr doinges. Yet will they haue theyr owne filthy lawes preferred aboue thē, the pope his execrable decrees & Mahomete his wicked Alchoranc, els wil they murdre men without measure. Thus though they outwardly appere verye vertuous, yet are they the malignaūt ministers of Sathan, denyinge the Lorde which hath redemed them. By these may we

Theodorus Bibliāder i christiana cōsultatione.

we measure theyr inferiour marchãdes, hauyng theyr lyuery and marke. Mat. 23

Of these hath our louyng Lorde pre- monished vs in this heauenlye worke of his, and graciously called vs awaye frõ theyr abominacions, leaste we shulde be partakers of theyr sinnes, & so receyue of theyr plages. If we vnthankefullye neglect it, the more daunger is ours. Let no man take the correccions of this boke to malice. But if he chaunce in it as in a clere glasse to perceyue him self spotted, let him washe awaye the deformities, for Gods worde spareth no mans iniquite. Rede my whole commẽtarie, els iudge me not. In no wise rebell I here against any princely power, or auctorite geuẽ of God, but agaynste Antichristes filthye titles. The grace of our Lorde Jesus Christ be euer more with the (good faith full Reader) and withal those good men that intyerly hongre for his righteousnesse, Amen. Apo. 13 1. tim. 4. Apo. 18. Hier. 50

A christe requeste of the au thor.

Antichristes titles are not of God.

Thus endeth the Preface of the Image of both churches, out of Sainct Johns Apocalyps

A breke Paraphrase or compendious Elucidacion vpon the Apocalypse or Reuelacion of Saynct John the Euangelist, gadred out of the pure scriptures, and syncere worde of God, by John Bale, an exile also in thys lyfe, for the testimonye of Jesu.

The fyrst Chapter.

The Text.

1 The reuelacion of Jesus Christ, 2 which God gaue vnto him, 3 for to shew vnto his seruaūtes the thinges which must shortlye come to passe. 4 And he sent and shewed by his angel vnto hys seruaunt John, 5 which bare record of the worde of God, and of the testimonye of Jesus Christe, and of all thynges that he sawe. 6 Happy is he that readeth, & they that heare the wordes of the prophecie, and kepe

kepe those thynges whiche are wrytte therin, for the tyme is at hande.

The Paraphrase.

1

Of Jesus Christ the sonne of the lyuyng God, this is the wonderfull reuelacion, concernynge the dyuerse & doubtfull estate of the christen churche from the Apostles tyme to the latter ende of the worlde.

Mat. 16
Joan. 16
Act. 20
Mat. 28

2 Which reuelacion with all iudgemēt and power, God the euerlastyng father hath wholly geuen vnto hym, now taken vp from the earth, glorifyed, and set aboue all the workes of hys handes.

John. 5
Luce. 10
Phil. 2
Psal. 8
John. 17
2. Cor. 2.

3 Euydently to declare, yea, to make manifest & knowen vnto hys true fayth full seruauntes beleuyng in hys wordes and walkyng in his wayes, the tokens, sygnes, and marueles, which muste by hys vnchangeable ordynaunce, shortly in this after tyme, folowe in effect, with out premonishement or warnyng taken of the wycked sort.

Ephe. 5.
2. Pet. 2.
Joan. 16
Mat. 13.

4 And the sayd Jesus Christ sittyng on the

the right hande of the mayeste of God,
Mar.16. and being muche more excellēt than the
Hebr.1. angels, hath accordyng to hys formare
Joan.15 promes, sent forth his spyrite of treueth,
Act.2 most specially vnto hys dearly beloued
Joan.19 Apostle and peculyar disciple Saynct
Luc.12 John the Euangelist, not onlye to de-
Joan.16 duce hym into all knowledge and verye-
te, but also to manifest vnto hym the se-
crete misteryes of thinges to come.

§ Which John hath already (as an er-
nest doer in his maisters cause) most con
Act.4. stauntly witnessed his eternall Godhed
Joan.1. in the euerlasting worde, against the he
Psal.118 bionytes which denyed hym to come in
2.Joā.1. the flesshe, and hath faythfully affyrmed
Joan.19 his naturall manhode in all that he saw
21. being conuersaunt with hym, agaynste
1.Joan.1 Carpocras and Cerinthus which blas-
1.Joā.2. phemed the same to the vtter cōfusion of
1.Joā.4. all suche antichristes.

6 Blessed is he (sayeth Saynct John)
Apo.22. which after meke prayer & godly medy-
Math.7 tacion, haupnge the gyfte of vnderstan-
1.Cori.12. dyng and grace of interpretyng the scrip
1.Pet.4 turs, doeth sincerely & faythfully with-
1.Corin.4 out craft or coloure, publyshe and
declare the mystycall wordes of thys

hea-

heauenly prophecye. Blessed are they al so which in a feruent fayth e hongeryng and thyrsting for the ryghtuousnes, and wyth Symeō and Anna desirous of the glorye of God, doeth loupngly heare, and ernestly marke the wholsome wor- des of the same sayd godlye prophecye, and that will dyligentlye applye them selues to obserue the rewles, and take ỹ premonishementes of godly doctryne therin wrytten.

Ephe. 4
Mat. 5.
Luce. 2
Jacob. 2
Mat. 7.

7 ffor the perelous dayes are come that the dissceptfull swarme of antichrist per- uertyng the trueth, shall bring ỹ world into pernicious and damnable errours. And the Jeopardous tyme is at hande, that the wrath of God shall be declared from heauen vpon all vngodlynesse of those seducers that withholde hys trueth in vnrighteousnesse, and set hys com- maundemētes at nought for their owne vyle tradicions.

Joan. 13
Psal. 118
1. Cor. 1.
1. Joā. 4
2. thes. 2.
Gala. 3.
Rom. 1.
1. tim. 4.
Mat. 15.

The Text.

1 Johñ vnto the seuē cōgre gaciōs which are in Asia. 2 Gra ce be with you, & peace frō him

him which is, and which was and which is to come, 4 and from the seuen spyrytes which are presente before his throne, and from Jesus Christ which is a faythfull wytnesse, 6 and fyrst begotten of the dead, 7 & prince ouer the kynges of the earth. 8 Unto him that loued vs, and washed vs from our sinnes in his owne bloud, 9 & made vs kynges and preestes vnto God hys father, 10 euen vnto him be glorye and dominyon for euer more, Amen.

The Paraphrase.

1 John the electe Apostle of Jesus Christ sendeth these greatynges to the vn churches or Christen congregacions whiche are in the lande of Asia the lesse. 2 Grace (which is the mercy, fauer, and acceptacion of God) be with you. 3 And also peace (which is the tranquilite of conscience in them that beleue in Christ)

John. 13. 19. Mar. 16 Psal. 18. Ephe. 2. Rom. 8. Phil. 4.

Chryste) dwell euer among you, from God the father euerlastyng which is essencially in and of him self, and which was before the cõstitucion of the worlde, and which shall be after the worlde be finished for euer and euer, without ende. Math.6. Hie.7 Psal.73 Exod.15 Mich.4

4 The same grace and peace agayne be vnto you from God the holy gouste here mencioned vnder the title of .vñ. spirites, for that he is manifolde and plenteouse in gyftes. 1.Joã.5. Apo.3.5.

5 The thyrd tyme also the same sayde grace and peace be vnto you from the Lorde Jesus Christe the onlye sonne of God, which being the eternall verytie it selfe, was in preachynge his gospell, a wytnesse therof both faythfull, true and perfect, and in no wyse cowde lye, that ye shuld the rather beleue hym. Esa.11. Col.3. Joan.3. Joan.14 Esai.61. 1.Pet.2. Col.1

6 He was the firste of al men that euer were in this mortall nature or bodye of death, recouerynge agayne the fauer of God lost in Adam, and that with victory ouer sinne, helle, death, and the deuil, ascended into heauẽ, and became in that fleshe glorifyed, the sonne of God, that ye shuld be the bolder of him, and the rather take hym for your only aduocate. 1.Cor.15 Dse.13 Act.1 Phil.2 1.tim.2. 1.Joã.2. psal.71 Mat.28 Joan.17

7 He is also a moste mightye lorde ouer
Apo.19 the kinges, rewlers, and magistrates of
Luc.1 this worlde, hauyng now all power ge-
Mat.35. uen hym in heauen and in earth, wyth a
wryting vpō his vesture that he is king
of kynges, and lorde of lordes, and that
of his kingdome there shall be no ende,
that the wycked tyraunte s shuld the ra-
ther feare, least they fele hym a terrible
iudge at the latter daye.

8 ffor so muche as he hath so intyerlye
1.Joā.4. loued vs, as to be smytten and woūded
Esa.53. for our offences, and as to geue hys life
1.corī.15. for our wycked wretchednes, yea, for so
1.tim.2 muche as he of moste naturall kindnesse
Heb.9. wolde be cruelly slayne to washe vs, pu
1.Pet.1 rifye vs, and clense vs in his owne moste
1.Joan.1 innocent bloude, from the moste cankred
vylynesse of our synnes, to prouoke vs
to loue hym agayne.

9 ffor so muche also as he hath made vs
Exo.19. a lyuinge kyngedome to God through
Abacu.2 fayth in him, & consecrate vs priestes to
Apo.5. offer vp our bodyes by a newe chrysten
Rom.12. lyfe as a sacrifyce holye and accepta-
Phili.4. ble vnto God his euerlasting father.
1.Joan.5 10 Vnto him with the sayd father and
1.Tim.6 with the holye goost be perpetual prayse

glorye

glorye, power, and dominyon for euermore. Amen.

The Text.

1 Beholde, he cōmeth with cloudes, 2 and all eyes shall se hym, 3 and they also which pearsed him. 4 And all kynredes of the earth shall wayle. 5 Euē so, Amē. 6. I am Alpha & Omega, the begynnynge & the endyng (sayeth the Lord almighty) 7 which is, & which was, and which is to come.

The Paraphrase.

1 Take hede, for moste certayne it is, though Christ in his first commyng as a mercifull sauer, apered here vpō earth poore simple and ignominious, yet shal he in his latter comming appere in the cloudes of heauē, with mayestie, power and glory, accompanied with the infinite hoste of angels as a rygorous iudge. Zac. 9 2. Cor. 8 Phili. 2. Luce. 21. Jude. 1. Mat. 24 Esaie. 3. Rom. 14

2 And vpon hym shall all eyes loke, both man and angel shal behold him, & stande before hys terrible iudgement seate 2. Cor. 5. Zac. 12. John. 19

seate, no creature good nor bad exempt.
3 Yea, those cruell tyrauntes also shall at that houre appere before hym, which did not only slee his molte innocent bodye, but also that hath euer sens spyghtfully persecuted his faythfull members vnto death for the trueths sake.

Mat. 23 Deu. 32. Ephe. 5. 1. cor. 5 Heb. 12. Sap. 5. Luc. 21 Apo. 22. Rom. 8. Ephe. 1

4 And all kynredes of the earth, that is to saye, whoremongers, glottons, extorcioners, ydolatours, murtherers and tyrauntes, shall bewaple them selues for the sight of hym.
§ Whose rightfull iudgement is not so hatefull vnto them, but it is as greatly despred of the faythfull multitude, sayinge in theyr hertes continually. Euen so be it, Amen. ffor they at that houre shall be wholly delyuered, glorifyed, & sealed vp with Christ for the euerlasting rhyldren of God.

Apo. 21. Esai. 41 Apoc. 22 Esa. 44 Zach. 9. Roma. 1. Gene. 17

6 I am he (sayeth the Lorde God almighty) which hath begon all thinges and finished the same, being signifyed by Alpha (which is the first letter of the Greke Alphabete) and Omega (which is the last) because thys present reuelacion was wryten in Greke, & vnto them whiche onlye knewe the Greke tonge.

7 I am the same (sayeth the sayde Lord God euerlasting, the father, the sonne & the holye goaste. iij. distinct persones in one essenciall godhede) whiche is essencially in and of hym selfe onlye, whiche was without beginnyng, and begonne all thynges, and whiche shall be without endynge and fynishe all thynges, alone able to exhibyte all vertue, power and strengthe, and alone vnable to execute errours, lyes and synne, whiche is of fragylite, weakenes, and vnperfaictnesse. 1. Joan. 5 Exod. 3. Mich. 5. Abac. 3 2. Cor. 9. Num. 23 Psal. 138

The Text.

1 I John your brother and companion in tribulacio, 2 & in the kingdome of pacience, whiche is in Jesu Christ, 3 was in the yle of Pathmos for the worde of God, and for the witnessyng of Jesu Chryste, 4 I was in the spryte on a sonday 5 and harde behynde me a great voyce, as it had bene

of a trõpe, saying: 6 I am Alpha and O mega, the fyrste & the last. 7 That thou seist wryte in a boke, 8 & sende it vnto the congregacyons wyche are in Asia, 9 vnto Ephesus & vnto Smyrna, & vnto Pergamos, and vnto Thiatyra, 10 & vnto Sardis, & vnto Philadelphia, & vnto Laodicia.

The Paraphrase.

Apo.22. Marc.3. Math.5 Luc.6. Joha.15. Luc.14. 1 I the faythful wryter of this present reuelaciõ, called John the Apostle, your naturall louyng brother, so intierly coueting your soules helth as myne owne, a companion of yours also in aduersite, trouble, & persecuciõ, for ỹ truthes sake.

Hieronym in cathalogo scriptorum Ecclesiasticorum. 2 And a partaker with you in the afflicted kingdome, and in the pacient crosse of sufferaunce in Christ Jesu.

3 Was now of late in a certen yle of Licia called Pathmos, exiled for ỹ gospell preaching, & made a vile abiect for testifying the name & worde of the sayd Jesus Christ the only sauer of the worlde.

4 I

4 I beyng thus carefullye afflicted & | Luc. 24.
dryuen from all solace and bodely con- |
forte, on a certen sondaye or daye dedi- |
cate to the lordes remembraunce, was in | Psa. 141
the spryte rapte, and clerely take vp frō | 2. Cor. 12
all worldlye affectes (so swetelye did the | Math. 5
lord releue his poore persecuted seruaūt). |
5 And I heard certenlye with mine ea- | Ezech. 3.
res a loude shrille voyce behinde me, as | Rom. 8.
I was in this swete heauenlye traunse, | Exod. 19
whiche was so vehement and stought |
to my iudgement, as it had bene ỹ noyse |
of a great trompe, vtteryng these wor- |
des vnto me.
6 I am the fyrst and the last, the ory gi- | Esai. 58.
nall beginner and the perfaict fynisher | Apoc. 21
of all thynges, vnder Alpha & Omega | Esai. 48
the fyrst and last Greke letters, as vn- | Apo. 22.
der an allegorye to be vnderstande. |
7 With all diligence therfore wryte ỹ | Exod. 17
thou shalt se here and make a perfayct | Abac. 2.
registre of the same. | 2. Cor. 11.
8 And that done, sende it louingly vnto | Mar. 16.
the .vñ. Churches congregacions whiche |
are in the lāde of Asia, cōmitted of ỹ lord |
vnto thy administracion in his worde. |
9 Sende it vnto Ephesus, sende it vn- |
to Smyrna, directe it vnto Pergamos,

commit it vnto Thyatira.

Eusebius Cesarien. in hist. eccles. lib. 5. cap. 23.

10 And vnto Sardis, and vnto Philadelphia, and vnto Laodicia, and finally by them to the by. Clymates of the vniuersall worlde. For though it be here to them only limited, yet is it to all people vniuersally mente.

The Text.

1 And I turned backe to se the voyce that spake to me. 2 And whan I was turned, I sawe seuen golden candelstickes, 3 and in the myddes of the candelstickes, one lyke vnto the sonne of man, 4 clothed wyth a lynnen garmēt downe to the groumde, 5 and gyrded about the brest wyth a golden gyrdle. 6 Hys head and hys heyres were whyte as whyte woll, and as snow, 7 & hys eyes were as a flame of fyre. 8 And his fete like vn

to

to brasse, as though they bet in a fornace, 9 and his woyce as the noyse of many waters 10. And he had in his right hande seuen starres. 11 And out of his mowth wente a sharpe. 2. edged swoorde. 12 And his face shone euen as the sunne in his strengthe.

The Paraphrase.

1 And sodenlye I turned backe (saith Iohn. 2. Zacha. 6
sayut Iohan) ernestlye to beholde from

Ruth. 2. whens this voyce shuld come, or who it
Job. 28. shulde speake these wordes vnto me.
Num. 8. 2 And as I had turned my selfe, anone
Zach. 4. I behelde .vij. golden candelstickes, be-
tokeninge not onelye the sayde .vij. con-
gregacions in Asia, but also ỹ vnyuersal
Gene. 2. christianite of ỹ whole world. ffor .vij. in
Hebre. 4. the scrypture most commonly signifieth
all or the whole of that it cõprehendeth.
Esai. 12. 3 And in ỹ myddes of the sayde .vij. can
Johel. 2. delsticks, I sawe one lyke vnto Christ,
Math. 8. which whan he was conuersaunt here a-
Phil. 2. monge vs, not onlye called hym selfe, ỹ
Mat. 23. sonne of manne, but also apered in shay-
John. 10. pe and aparell as the same. And this be
1. John. 2 tokeneth Christ alwayes to be present &
Actu. 7. assistent to his congregacions, as a shep
harde, and aduocate, a teacher, and a re-
demer, to kepe them, helpe them, instour-
me them, and saue them.

4 I sawe hym clothed wyth a side lyn-
Sapi. 18. nen garment downe to the grounde, sig-
Danie. 7 nifyinge his habundaunt rightuousnes,
Colo. 2. wherwith all hys faythfull beleuers are
Dani. 10 in this worlde largelye replenyshed.
Eccl. 45. 5 He was girded also abought the pap-
Esai 66. pes wyth a golden gyrdle. His pappes
Psa. 102 are his most swete wordes and promises

reple-

replenyshynge owre soules wyth moste
suffrane cõsolacion and gladnesse. And Cant. 7.
they are speared vp together fast vnto John. 13.
hym with the shyninge cheane of charpe 2. Tes. 3.
te or loue. Whiche in the whole, betoke
neth ỹ he is of rightuousnesse & loue, fast
and sure vnto vs in his worde & promes.
6 Hys head (which is his eternall god-
hede) and hys heares (whiche are his in- 1. Cor. 11.
fallyble verytees therof procedynge) are Cant. 1.
bothe so purelye whight as snowe, in ỹ 1. John. 1
incomprehensible mysterpes of hys dy- Cant. 5.
uine mayeste, and so perfyghtly whight Psa. 11. 18
as wolle (which is of a meaner sort) in ỹ Mala. 4.
lower mysterpes of owre redempcion. Apoca. 2.
7 His eyes (which are hys godlye wys- Hebre. 4.
dome and knowlege) were as a burning Apoc. 19.
flame of fyre, moste effectuall, pure, and Luce. 22.
quycke in worckynge. John. 19.
8 And his fete (which are his humayne
affeccions & moste swete desyres of owre
helth) were lyke vnto brasse, most bewty
full, cleane and precious to beholde, & as
though they had bene proued, tryed and
depured in a whote burnynge fornace.
ffor in thẽ was his fraple, tendre, & mor- Hebre. 4.
tal flesh, by manifolde troubles, sore vex Prou 27
ed, persecuted, & slayne. Esai. 53.

9 His Act. 8.

Psal.67. 9 His voice (which is his holye Te-
Exe.43. stament or gospell) was as the sownde
Dan.10 or noyse of manye waters. ffor manye
Apoca.5. peoples of diuerse and sondrye nacions,
Phil. 2. kynredes, and languages, hath confes-
sed and styll doth confesse him God and
manye by the same, though the one vn-
derstande not the other.

Psal.117 10 And he had in hys ryght hande
Baruc.3. (which is his myghtye powre) vij. star-
Phil. 2. res, whiche are not onlye the. vij. prea-
Hiere. 1. chers of hys. vij. congregacions in Asia,
Proue.3. but also all the trwe mynysters of his
Esai. 41. worde, the worlde ouer. ffor them hath
John. 9. he in hys ryght hande. They are vnder
Rom 1. hys gouernaunce, wylle, protection, and
Math.5. custodye. So longe as he retaynethe thē,
they are wyse, godly, and profytable,
but yf he ones throwe them forth, than
are they blynde, wycked, and accursed,
yea, and good for nothinge but to be cast
out and to be trodē vnder foote. Blessed
are they therfore, which fall not besides
that hande.

Apoc.19. 11 Owt of his mouth (whiche is hys
Ephe.6. holye sprytte) proceded a sharpe two ed-
Hebre.4. ged swearde. This is his strōge, migh-
Jeb. 19. tye, and quicke worde, or hys sacred scri-

pture,

ꝑture, so sharpe that it perceth through, Mat.10.
euen to the diuidinge a sondre of ꝑ soule Hiere.17
and the spirite, and of the Joyntes & the Luce.21.
marpe. And is a iudger of the thoughtes and intentes of the hart, whom fynally nothynge shall be able to resiste.

12 And his face (which is the eternyte of hys godhede, glorifyed nature, and spyrytuall kyngedome) shone euen as ꝑ clere sonne in his most strengthe, whose brightnesse no creature cā beholde without the pure sight of an vncorrupt faith. Dani.10 Mat.27. Hebre.1. John.6. 1.Cor.2. 1.Corin.1
ffor the fleshlye carnall man in no wyse vnderstandeth thinges belongynge to the spirite of God, but iudgeth them folyshenesse.

The Text.

1 And whan I sawe hym, I fell at hys fete, euen as dead. 2 And he laied his right hand vpon me, sayinge vnto me. 3 Feare not. I am the firste and the laste, 4 and am a lyue and was dead. 5 And beholde I am a lyue for euer more, 6 & haue

haue the keyes of hell and of death. 7 Wryte therfore the thynges whyche thou hast seane, 8 and the thinges whyche are, and the thynges whyche shalbe fulfylled here after. 9 And the mysterye of the seuen sterres whyche thou sawest in my ryght hande, 10 & the seuen golden candelsticks. 11 The seuen starres are the angels of the seuen congregacyons. 12. And the seuen candelstickes whyche thou sawest are the seuen congregacyons.

The Paraphrase.

Dani.10 Apoc.22 Colo. 3. 1 And whan I had thus seane hym (sayth saynt Johan) and dylygentlye marketh all these poynctes in hym, I fell

downe

downe at hys fete as one almoste dead for feare. Consider in thys that the nature of the trwe knowledge of Christe, is to throwe downe and to mortyfye the flesshe with hys corrupt affeccyons, and to cast vs in feare tyll his hidden mysteryes be throwghlye perceyued.

2 And he (sayth saynt Johan) to comfort my weakenesse, layed hys ryght hande vpon me. He releued me wyth hys power, grace and helpe, whan he sawe me humbled before hys face and fearfullye astonyed at the wonderfull bryghtnes of hys hyghe misteries: And not wythout his worde, for he sayde vnto me.

3 Let not fearfulnesse ouercome the, nor doubtfull dread oppresse the. But take vnto the fayth (whych is the chefe remedye in feare) and knowe that I am the fyrste and the laste, the maker and the restorer of all creaturs. I am he, of whome all thynges depende and vnto whome all thinges belonge.

4 I am nowe alyue, as thou seyst euydentlye, and the verye lyfe it selfe, yet was I slayne now of late, and my bodye dead and buryed.

Rom. 12.
Psal. 43.
Roma. 8
Job. 14.
Psa. 137.
Jacob. 4
Psal. 87.
Dani. 10
Hiere. 1.
Esai. 41.
Myath. 17
Esai. 44
Rom. 6.
John. 12.
Apoc. 21.

5 Be-

Johñ. 14
1. Cor. 15.
Rom. 6.
1. Petr. 4
Hebre. 7.
1. Johñ. 2
Roma. 6.

5 Beholde me therfore ernestlye, for now in a glorifyed nature, in a bodye impossyble and immortall, I am a lyue for euer and euer, redye to make interpellacyon, and to obtayne mercy for all the worldes synnes, death hauynge ouer me no more dominion.

Esaie. 22
Apoca. 3.
Mat. 16.
Roma 8.
Apoc. 21.
2. Johñ. 1.

6 I haue in my handes and vnder my powre, the keyes both of helle & death, that neyther helle nor synne, death nor the deuyll, shall be from henceforth able to preuayle against my electes. No condemnacion shall be vnto them that are surelye grafted in me.

Roma. 8.
Apoc. 1. 12
1. Johñ. 1

7 Take penne and pncke therfore, and seriouslye wrote the thinges which thou hast all redye seane.

Johñ. 5.
Luce. 21.

8 And note faythfullye the marvels which are by the powre of God accomplyshed, and the wonders also whyche shall be fulfylled here after.

Apoca. 3.
Dani. 12
Act. 11.

9 Marke fyrste of all wyth dewe circumspeccion the secrete mysterye of the vij. shyninge starres, which thou sawest nowe of late in my ryght hande.

Zach. 4.
1. Cor. 15.
Dani. 12.

10 And dylygentlye conspyre the. vij. golden candelstyckes also.

11 The. vij. starres in signyficacion are

the

the messengers of Gods worde or the apostolyke preachers appoynted to the vij. congregacions in Asia, and in them to all the worlde. These owght in the churche, as the starres in the firmament to shyne in wholsome doctryne and in godlye conuersacyon, and as the lyghtes of the worlde, neyther in lyke nor preachynge to mynystre anye maner of darkenesse. Math. 5. Eccle. 50. 1. Petr. 2. Phil 2. John. 15. Apoca. 2.

12 Consyder also the vij. golden candelstyckes whych thou sawest about me, to be the sayde. vij. congregacions. Upon whom I owght to shyne, whych am the lyght of the worlde. In whose workes I owght to apere, whych am the clerenesse of the gentyles. They are called here. vij golden candelstyckes, as most precious in value, for so moche as they are precyous in the syght of God, and were also redemed and bowght wyth a greate pryce, euen wyth the precious bloode of the vndefyled lambe Jesus Christe. John. 8. Luce. 2. Para. 28 Ephe. 1. 1. Cori. 6. 1. Petr. 1.

The seconde Chaptre.

The Text.

1 Unto the angell of the congregacion of Ephesus wryte.

2 These thynges sayeth he ꝙ holdeth the seuen starres in hys ryght hande, & walketh in the middes of the seuē golden candelsticke. 3 I knowe thy workes, & thy labour, & thy pacience, 4 & how thou cānest not forbeare thē which are euyll, 5 & examinest them which saie they are Apostles, and are not, 6 & hast found them lyars, 7 and hast suffred, and hast pacience, & for my names sake hast laboured, & hast not faynted. 8 Neuertheless I haue sum what agaynst the, for thou hast lefte the fyrst loue. 9 Remembre therfore frō whence thou art fallen and repent, 10 and do ꝙ fyrst workes. 11 Or els I wyll come vnto ꝙ thorlye, 12 & wyll remo-

remoue thy cãdelsticke out of hys place, except thou repẽt. 13 But this thou hast, because thou hatest ỹ dedes of ỹ Nyco laitanes, 14 which dedes I also hate. 15 Let hym that hath eares, heare what the spyrete sayeth vnto the cõgregaciõs. 16 To hym that ouercõmeth, wyl I geue to eate of the tree of lyfe, whiche is in the mydes of ỹ paradyse of my God.

The Paraphrase.

ME I dearly beloued seruaũt Johã (sayth the Lord Jesus) my wyl is that thou shalt syguyfye by wrytynge vnto the messenger or preacher of the chrysten congregacion of Ephesus, which dwellynge in this erthely mansion, is as was Daniel, full of wholsome delyres. She loketh for the kyngdome, she seketh for the glorye, she hongreth for the ryghtuousnes of God, she thursteth for the lyuynge waters, she longeth for to be delyuereth from thys

John. 19. Apoca. 1. Jacobi. 5 Danie. 9 Luce. 19. Math. 5. John. 4. Roma. 7 Philip. 1.

bodye of death, she coueteth to be dyssolued and to be wyth Christe, yea, feruẽtlye she desyreth to rest in the armes of her almyghtye spowse.

2 Tell here therfore that these sayinges hath he, which holdeth the vij. starres in his ryght hande, and walketh in the middes of the.vij.goldẽ candelsticks, which hath in hys power al mynysters of hys worde, to retayne thẽ or to cast thẽ out & remaineth amõge ỹ congregaciõs, to beholde their actes and rewarde them accordynge to their doinges.

Apoca. 1.
Mat 28.
John.17
Luce.14.
John.14
Apoc.22.
Exodi.3.
Hebre.4.

3 I knowe thy workes (sayth he) I perceyue thy labour, thy anguishe, thy affliccion, thy peyne, for vnto me nothinge cã be hid. I cõsydre also thy pacict sufferaũce in aduersite, & thy troublous crosse for my wordes sake, thy constant fayth, and thy vnbroken spyrite.

Math. 5.
Luce.6.
Rom.12.

4 And I põdre thy feruent & godly zele, wherin thou cãst in no wise forbeare thẽ that are wycked, and euyll, but thou hatest blasphemers, and abhorrest the enemyes of God.

§ I moch cõmende the for that thou dylygentlye examynest them which cal thẽselues apostles, & are none, which boaste them

Phil.3.
1.Tim.3.
1.John.1

them selues to be chrysten teachers, and are nothynge lesse. 3.Joh.1. 2.Petr.2

6 And by thy dylygent serche hast not onlye proued them false & dysseptful antichristes, but also thou hast expelled thē least they shoulde do harme. 2.Tim.2 1.Joh.2. 2.Cor.11. Apoca.1.

7 And though thou hast be greuouslye vexed & persecuted of those false prophetes, yet hast thou pacyently suffred, & fermelye stande by the truth for my names sake. Thou haste taken peynes, and not faynted in thy labours, so stronge hath the spyryte of God bene with the. And al these pointes in the I greatly allowe. Gala.6. 1.Cor.11.

8 Yet haue I sumwhat agaynst the, for so moch as thou art fallen from thy firste charite, ỹ frutes of trwe faith not being so habundaunt and plentyfull in the as they were in the beginning of ỹ gospel, nor thou so effectuall in worckynge mercy and pyte. Jude.1. Prou.25 Galat.5. Actu.5. Ephe.2. Eccle.8. Galat.5.

9 Call therfore to thy remembraunce, from what perfection thou art fallen, & repent thy slyppers weakenes & slowth full negligence, which hath not suffered the to perseuer in thy fyrst callynge. Psal.50.

10 And returne thy firste workes againe, walking in that feruēt faith, in that god. Mat.10.

Iohn.15. Ephe.4. Phil.1. Mat.14. Luce.13. Math.21 Roma.1. 2.Thes.2 1.Tim.4 2.Petr.2 Apoca.9 1.Corin.1 Roma.1. Apoca.2. Iohn.12. Esaie. 1. 2.Cor.4 1.Mac.1. Ephe.2.

lye sprynge, and in that swete loue of thy neighbour, that thou dydest walke in before, and dymynysshe not, but increase euer more in all goodnesse.

11 Els wyll I come shortlye vnto the as a stregyght loker vpon the.

12 And except thou repent from the hart with full purpose of amendement, I wil remoue thy candelstycke out of her place. I shall take awaye from thens the sincere doctrine & pure preachig of my worde and suffre mēnes fantastycall tradicions, olde womens dreames, the sprynges of errour, the doctryne of deuyls, the lyes of hipocrites, with all blindnesse, darkenesse, abhominacion, & ydolatry, there to remayne. ffor where as my worde is not syncerelye taught, beleued, & obserued, but vncharytably despised, hateth, & persecuted, there shal not my church remayne, but in her place shall stande vp the synagoge of Sathan, with blindenesse and induracion. ffor that congregacio is not myne, whiche hath not my wordes. No longer is it my churche, than it hath my veryte. Turne backe agayne therfore to Abraham, Isaac and Jacob, to the Prophetes & Apostles, and exercyse the fyrst

workes leaninge all pappistrye.

13 This warninge hast thou of me, for that thou hatest the vnsemelye dedes of the Nicolaptanes, so called of one Nicolas a proselyte of Antioche, and one of ỹ vij. deacons ordayned by the Apostles. Whose corrupte custome was amonge other to defyle holy wedloke in makinge theyr wyues common, and in boostinge them selues lawfullye so to do by the exãple of the sayd Nicolas.

The Nicolaptanes. Act. 6. 2. Pet. 2. Jud. 1. Psal. 25. Hebr. 13. Eccle. 10. Math. 15 Marc. 4 Luce. 8. John. 16. Math. 5. Roma. 8 1. John. 5

14 Whose vncomelye actes I hate and abhorre also, hauinge matrimonye in honor, & the chãbre therof vndefyled. This premonishemẽt haue I geuẽ ỹ also, least thou in processe of tyme shuldest fall to apostasye, & vtterly decline frõ ỹ trwthe.

15 Let hym that hath eares, sayth the Lord) which is iudgement & discreciõ in ỹ spirite, diligẽtly heare, & ernestly marke, what ỹ holy goost speaketh, what premonishmentes he geueth, & what rewarde he promiseth to ỹ faithfull congregaciõs.

16 To him ỹ by the spirite of christ & by faith, victoriously ouercõmeth ỹ worlde, synne, helle, death, and the deuill, I wyll geue to eate of the tree of lyfe to haue reioyce here in the holye goost, to haue cõ-

Roma. 8 1. John. 5 Luce. 10.

 forte,

Rom. 14 forte, peace and gladnesse in me.
Ephe. 2. 17 And after thys lyfe eternall beatytu-
John. 17. de, which is in the myddes of the bewty-
Gene. 2. full paradyse, or the trymphaunt chur-
Cant. 4. che of my Lorde, my God, and my cele-
John. 20 stiall father, and powrs also by me.

The Text.

1 And vnto the angell of the congregacyon of Smyrna, write. 2 These thīges saieth he ẏ is ẏ first & the laste, 3 which was dead & is aliue. 4 I know thy worckes, and trybulacyon, 5 and pouerte, but thou art ryche. 6 And I know the blasphemie of thē which call thē selues Iewes, & are not, but are the congregacion of Sathan. 7 Feare none of the thinges which thou shalt suffre. 8 Beholde ẏ deuil shal cast some of yow into prisō to tēpt yow, 9 & ye shal haue tribulacion tene daies. 10 Be faithfull vnto

vnto ỹ death, 11 & I will geue the a crowne of lyfe. 12 Lette hym that hath eares heare, what the spyrite sayeth to the congregacyons. 13 He that ouercommeth, shall not be hurt of the seconde death.

The Paraphrase

1 Applye the also (my frinde Johan) with all festinacion, to wrpte vnto the faythfull mynister of the congregacion of Smyrna, which trauellynge in thys vale of miserye, as the odoriferous mirrha geueth forth the swete smelle of all good Christen workes, and distributeth frelye the precious treasure of godly examples. She beleueth in God, she seketh his onlye glory, she followeth his word, she rebuketh sinne with pacience, she openeth her handes to the poore, she geueth meate to the hongrye, drynke to the thurstye, lodgyng to the straunger, clothes to the naked, cõfort to the sycke, & relefe to the prysoner. She is meke, gẽtle, obedyent, pacient and mercifull.

Smyrna
2.Cor.19
Eccle.14
Mat.10
1.Pet.4.

Colo.3
2.tim.4
Prou.17.
Tobie.2
Mat.25
1.Cor.13.
Phil.2

2 Informe her therfore that these

Apoc.1. thinges sayeth he, which is the firste and
Act.7 the laste, the maker & redemer, the fou-
Luc.24. der and restorer of all creatures.
Joā.20. 3 Which was ones dead to redeme her
1.Petr.2 from eternall death, and now is alyue
1.Tim.6 to restore her to lyfe euerlastyng. Lette
Joan.12 her not doubt therfore to suffre here lyke
Sapi.9. as he hath suffred. ffor as he is now
immortall and hath the ouerhande of
death, so shall she be and haue the same.
Gala.5. 4 I know thy workes (sayth that lord)
Act.14. to spryng only of fayth, and to be fashio
Heb.10 ned accordynge to the worde of God. I
Math.5 perceyue thy manyfolde tribulacyons,
Luce.6 how thou art outwardlye afflicted by
continuall persecucion of enemyes, and
inwardly cruciated in conscience to be-
hold the dānable errours, frowardnes,
Math:5 blindnes, and vtter contempte of Gods
Elaie.61 trueth, which regneth in the wycked.
Roma.6 § I considre thy powerte in the spyrte,
2.Cor 4. ỳ nothing thou esteemest the pryde, ỳ ry-
Hebre.11 ches, the vayne glory, & the wāton desy-
1.Thes.2 res of this world, yet art thou riche, for
Tobi.14 the king dō of heauē is thyne. ffor wyth
2.Thes.2 Abrahā, Job, Moyses, & Helyas in thy
Jude.1. hert thou sekest ỳ only glory of god: & vn
Roma.2 all these thīges most hyely am I pleased.

6 But

6 But this pleaseth me not, that thou for my wordes sake art so blasphemed of vngodly hypocrites, which call themselues Iewes, and are not, whiche boast themselues for the peculyar people and chosen chyldrē of God, and are nothing lesse, but are without faple the congregacyon of Sathan, and the tyrannouse table of rauenous ruffyanes. Esaie.1. Joan.11.

7 Certen it is that by suche spirytuall tyrauntes, thou must sustayne obprobrious rebukes with manifolde afflictions and payues. But let nether theyr subtile slayghtes, nor their cruel snares be troublous vnto my mynde. Neyther doubt thou theyr false practyses, nor yet theyr vengeable lyes, whom both thou must e suffre, wyth hate, slaundre, reuylynges, falle witnesse, spight, shame, and vengeaunce. Conslderyng this pacientlp to lyue in Christ, is to suffre persecucyon, & that among those bellp gods nothing is more to be loked for than the crosse of contradiccyon and death. Esaie.1 Joan.15 Psal. 58 Hiere. 18 Joan.14 Luce.21. Math. 5 2. Tim.3 Phili.3. 1.Pet.2

8 And take this for a warnynge afore hande. The deuill doubtlesse, whiche is the common aduersary, and the head capitayne of theyr empyre, shall with violence Math.4 John.8 Apoc. 12 Marc.13

lence bryng some of you, not only un-
1.Mac.2 der the captiupte of cruell gouernours,
Luce.21. but also into the thraldome of wicked la-
Hebre.11. wes and damnable constitucpons, yea
Sap.3. & consequently thorow you into prison,
Jacob.1. chaines, sorowe, hongre, thurst, cold, po-
1.Cori.11 uerte, care, and wretchednesse, to tempte
your hertes, to trye your pacience, to
proue your sufferaunce, and to trouble
your fayth, least ye shuld els stedfastly
stande by Christes doctryne, to his glo-
rye and profit of your brethren.

9 But let this solace you for the tyme.
Apo.19 Theyr malice shal not alwayes endure.
Hiere.51 Theyr mischief wyll haue an ende. ffor
Sapi.3 though ye haue here trybulacyon, and
Apoca.2 suffre greuous persecucyon, be ye sure,
Job.14 it shall no longer cõtinue than .x. dayes.
The terme of mannes lyfe is but shorte.
And that once finyshed, God shall wipe
Esaie.25 awaye from hym all teares, and take a-
Apoc.12. waye all sorowes and bodely paynes.
1.mac.10 10 Persever therfore stedfastly, and be
stronge in the spyrte vnto the ende. Let
Mat.24 not fayth fayle the vnto the departynge
Ephe.3 from this transitorious lyfe.
Eccle.2. 11 And I shall replenyshe the with the
Apoca.3 rewarde of faythfull perseveraunce. I

will

will geue the the crowne of eternall life, with full tranquillyte, iope, and beatytude.

12 Let hym that hath eares of vnderstãdyng, wyth diligence attende, not what the hypocrites hath fantasyed for lucre, but what the holye spryte of God doeth here graciously vtter vnto the Christen congregacions.

13 He that so constantly persevereth in the trueth of God, that neyther flatteryng perswasion, worldly promocion, nor cruell torment can plucke his minde from it, shall never take harme of the seconde death. ff or the death of thē which truely beleveth, is precyous in the sight of the Lorde theyr God. Neyther shall sinne be imputed to him that hath faith, nor yet damnacyon to them whiche are in Christ Jesu.

Marc.4
1.Tes.4.
2.Pet.2.
Act.1.
Mat.10.
Prou.4.
Esai.30.
2.mac.9.
Apoc.14
Psal.115
Ezec.33.
Rom.8.

The Text.

1 And vnto the Angell of the congregacion in Pergamos. wryte. 2 This sayth he which hath the sharpe swerde with the two edges. 3 I know thy

wokes, & where thou dwelleſt. Euen where Sathans ſeate is. 4. And thou kepeſt my name, and haſt not denyed my faythe. 5 And in thoſe dayes Antipas was a faythful witneſſe of myne, whych was ſlayne amōg you where Sathan dwelleth. 6 But I haue a fewe thinges againſt the, that thou haſt there thē that mainteyne the doctrine of Balā, which taught Balac to put occaſion of ſinne before the chyldren of Iſrael, that they ſhuld eate of the meate dedicate vnto Idols, & to cōmit fornicacīō. 8 Euen ſo haſt thou thē that mainteyne the doctrine of ỳ Nicolaytanes, which thyng I hate. 9. But be cōuerted, or els I wil come

vnto

vnto the shortly, 10 and wyll fight agaynst them wyth the swerde of my mouth. 11 Lette hym that hath eares, heare, what the spyrite sayeth vnto ỹ congregacions. 12 To hym ỹ ouercommeth, will I geue to eate Mãna that is hidde, 13 & wyll geue hym a whyte stone, 14 and in the stone a new name wrytten, 15 which no man knoweth, sauyng he that receyueth it.

The Paraphrase.

1 ffayle in no wyse good John (sayed the sayde Lorde Jesus Christ) consequẽtlye to make knowen to the christen preacher of the congregaciõ of Pergamos, which though she remayne here beneth vpõ earth, yet is she the very high building of God many times assauted & stricken of ỹ wicked for cõfessing his trueth, but neuer yet ouerthrowen nor vtterlye de-

Pergamos.
Colo. 3
Ephe. 2.
Luc. 12
Mat. 16.
Hebre. 11.

destroyed. This church is not only high through grace, fayth, the word of God, the spyrte of God, the inuincible verye, and all other graces and gyftes of the holye goost, but also for the glory of the name of God, for the strengthe of hys power, for the secrete misteryes of hys heauenly iudgementes, and for the most constant assercyon of his godly trueth.

Joan. 16
Gala. 5
Psal. 78
Ephe. 6.
Rom. 11.

2 Shew her this heauenly massage frō him which hath from his mouth procedynge a fyne swerde, sharpe edged on both the syders, wherbye is meant hys mighty worde, so effectuall, quicke, and stronge in operacion, that the infallible iudgementes therof doeth not only condemne, but also destroye vtterly all falshode, filthinesse, lyes, lewdenesse, and wyckednesse.

Apocal. 1
Hebre. 4
Ephe. 6.
Mat. 10
Joan. 16
Apoc. 19.
Psal. 138
2. Cor. 2.

3 By my euerlastyng foresyght (sayeth the Lorde) I knowe thy chrysten workes, and for thy faythes sake I allowe them and prayse them. I perceyue also where thou doest remayne and dwell, enē where as is the restyng place of Sathan, and the very kingdome of the deuill, where as Gods heauenly worde is oppressed, contemned, and blasphemed,

Hebre. 11
Apoc. 16.
1. Cor. 1.
2. Pet. 2.
Esaie. 1
Phili. 2.
2. Tim. 3

of

of the infideis, tyrauntes, & hypocrites.

4 But I muche commende the, that thou dwelling among them, and sustayning dayely persecucion and rebukes, hast so stronglye persevered in ỹ trueth, that thou hast neither denied my name, nor forsaken my fayth. Luc.12 Act.4 Act.8

5 And specially in those terrible dayes wherin that godly preacher and faythfull witnesse of myne, called Antipas, among other was most cruelly murdred and slayne, yea, before your faces to put you the more in feare, least ye shuld still confesse my name and worde, to the hyndraunce of Sathans kyngdome, for there he dwelleth in dede. There is hys seate, his trone, his habitacle. Antipas Apo.1 Joñ.16. Job.1 Apo.2.

6 Notwithstanding all these faythfull dayes, yet have I sumwhat agaynste the, wherein thou art rebuke worthye. Osee.4. 2.Pet.2. Jude.1.

7 ffor thou art conversaunt with them that contrarye to theyr christen profession supporte the erecrable doctryne of ỹ subtyle sothsayer & cursed charmer Balaam, which by pestilent counsell caused king Balac to provoke the children of Israel to worke wyckednesse, & so to haue the curse of God, through this occasiõ. Mu.22. Primas. Aphrica. Mu.24. Piere.9. Prou.6. Psal.88. 1.Cor.8

 Esai.34.

He shuld set before theyr eyes, the moste
fayre damsels of the Madianytes pre-
ciously aparelled. And they ones tāgled
with theyr wanton bewtye, shulde not
onlye defile the lawes of theyr fathers
by the eatynge of meates dedicate to vn
cleane ydols, but also fall into the hygh
2.Pet.2. displeasure of God, for cōmittyng with
2.tim.4. them moste vyle fornicacyon. Suche vn-
1.Joā.4. wholesome teachers are among thy peo
ple, take hede yf thou lyst.

8 Thou art also verye familyar wyth
Jude.1. suche vngodly apostates & false apost-
Act.6. les as maynteyne the vncomely exam-
1 Tim.4 ples and teachynges of the Nicolayta-
Rom.1. nes, which corrupting godlye marryage
not onlye permit theyr owne wyues to
be common, but also they abashe not to
defyle the wiues of other menne. Whose damnable doinges I detest and abhorre.

Ezech.18 9 I counsell the therfore to repente in
Phil.3. tyme, and to be conuerted from the er-
1.tim.4. rours of those couetous glottons and ra
2.Pet.2. uenous lechours, which condemnynge
Baru.6. holye matrimonye permit all kindes of
Dan.14 vnclennesse, and nothing more gredely
2.tim.4. deuoure thā that is offred vp to ydolles

in

in theyr dedicacyons and feastes. Call Ephe. 4
backe these abuses with swete teachyn- Psal. 8
ges, exhortacions, despres, and pacient Jude. 18.
rebukes, elles will I within a whyle by- 1. Petr. 2
site the to thy displeasure. 1. tim. 4

10 Yea, and I will valyauntly fight a-
gaynst those Baalamitanes, whiche ge-
ue false counsell for filthye rewardes,
& agaynst those Nicolaytanes ỹ change
holy wedlocke for whoredom. And with Apoc. 19
the swerde of my mouth, whiche is the Ephe. 6.
inuincible verye, shall I iudge them, Ephe. 6.
condemne them, and vtterlye destroye Hiere. 9.
them with all those shauen Madpany- Soph. 3.
tes that with theyr whorish inuencions, Osee. 12.
paynted tradicions, and ceremoniall su-
perstycions, hath taken frō me my moste
deare Israelytes, bought with my pre-
cious bloude. With the breath of my
mouth shall I consume the and bryng
the to nought.

11 Let him that hath but one eare of iust 2. thes. 2
vnderstandyng, take gentle warnynge Job. 4.
by suche charitable premonyshementes Luce. 8
as the holye spryte of God geueth vnto Joan. 10
the chrysten congregacions. Mat. 16.

12 To him that through constant fayth Hebre. 11
in the name & doctrine of God, neyther 1. Joan. 5

 fea-

feareth the worlde, sinne, death, helle, nor
Mat.16. the deuill, will I geue to taste, eate, and
Hebr.9. sauer an hydden manna, a secrete swete
Joan.6. nesse, a wysdome in the spryte, that he
Psal.33. shall fele the goodnesse therof, and re-
ioyce to knowe how swete the Lorde is,
and what an heauenly treasure it is to
trust in hym. Which manna is hid from
the wyse of this worlde.

Math.11 13 I will also geue hym for a token of
Esai.55. perpetuall peace and loue, that pure and
Roma.8 precious stone Jesus Christ, so whyt as
the lylye floure, innocent and cleane frō
all contagiouse vices, to be his only and
1.Petr.2 whole wisdome, righteousnesse, lyght,
1.Cori.1. helth and redempcion.

1.Joan.2 14 And in the sayde whitte stone Jesus
Psal.68 Christ (whiche is also the boke of lyfe)
Esai.62. will I geue him a newe name wrytten.
Joan.1. I shal registre hym for the child of God,
Ephe.1. & the heyre of lyfe euerlastyng. ffor in
hym alone must ye be accepted, saued, &
glorifyed.

Rom.8. 15 Of this no man is certayne but he
1.Cor.12. that is taught of the spryte of God. No
Gala.4. man can saye, Jesus is the Lorde, but in
Rom.8. the holy Goost. By the spryte of adop-
2.Cori.1. cyon ye crye Abba father. The onlye

spryte

spyte of the Lorde assertayneth your spyte that ye are the sonnes of God.

The Text.

1 And vnto the angell of ỹ congregacyon of Thiatyra, write. 2 This sayeth the sonne of God whiche hath his eyes lyke vnto a flamme of fyre, 3 whose fete are lyke brasse. 4 I knowe thy workes, and thy loue, and thy seruice, and thy fayethe, & thy pacience, & thy dedes, 5 which are mo at the last tīa at the first. 6 Notwithstandyng, I haue a few thynges against the, 7 that thou suffrest that womā Iesabel (which calleth herselfe a prophetisse) 8 to teache and to deceyue my seruauntes, to make them cōmit fornication & to eate meates offered vp

vnto Idols. 9 And I gaue
her space to repent of her for-
nicacyon, and she repented
not. 10 Beholde I wyll caste
her into a bedde, 11 and them
that commit fornicacion with
her, 12 into great aduersyte,
except they turne from their
dedes. 13 And I wyll kyll her
children wyth death. 14 And
all the congregacyons shall
knowe that I am he whiche
sercheth the reynes and her-
tes. 15 And I wyll geue vn-
to euerye one of you accor-
dyng to your workes.

The Paraphrase.

Thyati-
ra.
Luce.1.
Rom.12.
Ephe.4

1 Delaye not consequently my louing
frinde John (sayeth the Lorde) expresse-
ly to manifest with penne, vnto the pa-
stoure of the elect congregacion of Thya
tyra, which is frō these lowe partes here

a swete

a swete smellynge sacrifice vnto God of labour and contrycion in the olde aged man and bodye of death. ffor she detesteth the vanytees of this worlde, she forsaketh the frutes of the flesshe, she renounceth the concupiscence of the eyes, mortifyeth her mortall members, she sleeth her sensuall affectes, and rendreth vp her selfe vnto her Lorde God as a lyuynge, holye and acceptable offrynge. Eccle.2 Gal.5. 1.Joan.2 Colo.3 Rom.12. Treno.2

2 Geue vnto that contrite and feruent congregacion this confort. Tell her that this sayeth the dearly beloued and natu rall sonne of God, which hath his eyes of godlye wysdome and knowlege so lyuely and effectuall as a flame of fyre, that he seith al thinges and nothing can passe frō his righteousnes in iudgemēt.

3 Whose fete or charitable affections towardes man, are lyke vnto brasse brent in a fornace. ffor his moste innocent man hode by his owne agremēt suffred here for his sake manyfolde afflictyons and peynes. Cāti.7 Apoc.19 1.Tori.2. Hiere.17 1.Joā.4 Hebre.7

4 ffor so muche as all thynges are open to myne eyes, and nothyng can be hyd frō me (sayeth the Lord) I perceyue Esa.53 Hebre.4 Psal.18

thy fruteful workes, I se thy neyghbour
ly chrysten loue, I consider thy liberall
Prou.31. herte and hande to the poore, thy fayth-
Act.14 full exhortacions, thy feruent sprite in
Jaco.1. the Lorde, thy pacient sufferaunce in ad
Luce.6. uersite for the trueths sake, & thy other
Gala.6. godly dedes beside.

4 I marke it also that thou shrynkeste not in them, but rather goest forewarde with increase. For now at the laste are
Phili.1. they more effectuall and plentrous than
2.Cor.8. they were at the fyrst, which greatly de
Act.11 lighteth me.

Mlee.6. 6 Neuertheles yet, I haue sumwhat to saye agaynst ỹ. For though I iudge the muche to be commended, yet fynde I the not without faute.

7 Thou peaceably permittest without
Mare.10 resistaunce that cruell woman and abho
Math.5 minable strompet Jesabel, which is the
3.Re.16 malignaunt churche & sinagoge of Sa-
Apoc.2. than, which is not ashamed to boast her
4.Reg.9 self a prophetisse, a publisher of ỹ trueth
Apo.18. and mayntenner of Gods scripte, yea
Danie.8 and the mother holye churche her selfe.
1.Tim.4 8 Under that pretence to set forth deui-
2.The.2 lyshe doctrine, to aduaunce pernicious errours, and coloure false lyes in hypo-

crisye

erpſpe. To the intent ſhe might therwith not onlye decepue my faithfull ſeruaun-
tes, but alſo bringe them into ſoche tra-
de of weakednelle, that they ſhulde not
force to commytt whoredome in the ſpi-
rite by fallinge vnto ſtraunge worſhip-
pinges, and to eate of idoll offerynges
in conſentinge to wycked lawes & blaſ-
phemouſe tradicions of olde dotinge
hypocrites.

2. Petr. 3.
1. Tim. 3
Hiere. 3.
Jude. 1.
Eſai. 10.
Baruc. 6
Mat. 23.
Job. 24.
Treno. 2

9 I haue geuen to that wycked congre-
gacion manye wholſome premonſhe-
mentes and warninges with conueniēt
reſpite to remembre her folye, and repēt
her deteſtable wayes of lyinge, leaſt
ſhe ſhulde perpſhe, but ſhe wyll in no
wyſe be ſorye, repent, nor forſake her ac-
cuſtomed idolatrye.

10 Be in certente therfore I wyll caſt
her into a bedde or cowche of carnall
quyetneſſe. She ſhall in thys lyke haue
peace in the fleſhe, lybertye in vngodly-
neſſe, obedience of the worlde, and po-
wer in darkeneſſe, that ſhe ſhall ſwyme
in wanton pleaſurs and bathe her ſelfe
in innocent bloode, and to aſſyſt her in
the ſame, ſhe ſhall haue ſubiect vnto her
the ſceptre, ſwerde, auctorite, and po-

Ezech. 16
Ephe. 2.
2 Pe. 24
John. 3.
Apoc. 18.
Danie. 8
Apoc. 13.
Apoc. 17.

wer of princes rulers, rewlers, and magistrates, tha none so hardye vnder payne of death, to cheke her, rebuke her, nor ones saye against her. This pleasaũt sleppynge bedde had the. x. trybes of Israel vnder kynge Hieroboam, Achas, Sedechias, and the other. ñ. vnder Joã, Ochosias, and soche lyke tyll they were rayled of their reste and ledde captyue in to Babylon. Soche a delectable restinge couche hath also the gretter part of the worlde vnder Mahomete & the Rompshe pope, and shall haue styll till god rote them owt, destroye them with the breathe of his mouth, and throwe them into the fyre euerlastynge.

3.Reg.12
2Par.21
4Re.24.
Nahũ.3.
Franciscus Lambertus.
2.Thes.2
Mat.25.

Apoc.17.
Esaie.1.
Apoc.18.
Hiere.7.
Amos.5.
Mich.6.

11 Let them beware therfore that as her louers hath to do wyth that execrable whore, consentynge to her pestylent lawes and tradicions, defendinge all godlye ordynaunces, lawdable rytes, decent orders, cyuile pollycies, honest vsages, comelye facyons, holye ceremonies, necessarye customes, and soche lyke, beinge in verye dede most damnable superstycyons.

12 For them doubtlesse wyll I throwe into the anguyshe of a desperate conscience here,

re here, and after thys lyfe into the vn-
quietnesse of eternall damnacion. The Esai.48.
wycked shall haue peace neyther here Esai.66.
nor there. Neither shal theyr worme die,
nor their fyre go out, onles they decline
from that wyckednesse, renounce their Marc.9.
abhominacions & conuert to the trwthe, Luce.13.
whyles they are yet here lyuynge. Ezech.18
13 And as touchinge here superstitiouse Apoca.9
chyldren, which from their begynnynge Baruc.6
hath euermore sucked owt of her bene-
mouse brestes all poyson and vngodly- Hiere.2.
nesse, forsakinge, yea and abhorringe the John.4.
swete veyne of ỹ liuinge waters, thē wil Mat.25.
I slee with death & condemnacīō euerla-
stinge prepared for ỹ deuil & his angels.
14 Yea, and it shall than be euident and Osee.10.
clere to all congregations in heauen and Luce.21.
vnder heauen, which hath bene from the Esaie.2.
beginninge, to their vtter shame and cō- Sapie.1.
fusion, that I am he from whō nothinge Hiere.17
can be hydde. They shall perceyue also Roma.8.
that I go so nygh them, that I serche out
the grounde of the hart, and trye the ve-
rye reynes or inwarde affectes, so that I
knowe all their prevy slaughtes & prac-
tyses be they neuer so secrete.
15 And grounde you vpon this surelye,

I shall

Deut. 5. I shall geue vnto euerye one a power,
Heere. 31. trewe and false, good and badde, rygh-
Mat. 16. teouse and vnrygh teouse, accordynge to
John. 2. your doinges. Rewardynge them with
Dlee. 4. lyfe euerlastyng that hath done the trwe
worckes of fayth, and them wyth eternal
damnacion that hath lefte them vndone
to folowe their owne inuencions.

The Text.

1 Vnto you I saye and vnto
other of Thiatyra, as manye
as haue not this learnynge,
and which haue not knowen
the depnesse of Sathan (as
they saye) 2 I wyll put vpon
yow none other burthē, 3 but
that whych ye haue already.
4 Hold fast tyll I come. 5 And
whosoeuer ouercommeth, &
kepeth my worckes vnto the
ende, 6 to hym wyll I geue
power ouer nacions, 7 and he
shall rule them wyth a rodde
of

of Syon, 8 and as the vessels of a potter shall he breake thē to sheuers. 9 Euen as I receiued of my father, 10 so wyll I geue him the morynge starre. 11 Let hym that hath eares, heare, what the spyryte sayeth to the congregacions.

The Paraphrase.

1 And take thys of my mowthe (sayth the Lorde) afore hande, both vnto powe which hath the doctryne of the spyryte, and vnto other also of them that remayne at Thyatyra that notable cyte of the Macedonyanes, so many as hath not grounded in them that godly learnynge of the truthe, but a tryflynge doctryne of theyr owne ymaginacyons contrarye vnto it, wherbye they haue not perceyued the more than subtyle craftes of that decepuable sathan wherby euermore craftelye compasseth to deuowre, what thowgh theyr fantastycall brayne hath geuen them so to thinke, standinge moch in theyr owne conseyt.

2. Thes. 1. John. 7. Thiatyra nacedonū ciuitas. Prou. 16. 1. Cor. 2. Dani 2. 1. Petr. 5 Rom. 1.

2 My

2 My mynde is to poke pow wyth no-
ne other lawe, nor to burthen pow with
none other tradicions than I haue alre-
Mat.11. dye geuen pow. Neyther wyth ceremo-
Marci.7 nies, ryttes, nor auncient cuttomes, in the
Col. 2. obseruacion of dayes, monethes, tymes,
Gala.4. nor yeares, in holye dayes, fastinges, vi
Luce.17. gyles, nor sabbaths, for they were but
Hebr.10. shaddowes of thynges to come.
Joh.15. 3 Regarde onlye that swete yoke and
Luce.10. that lyght burthen which ye haue receyp-
ued of me. Holde ye fast to the gospell of
the kyngedome of God so longe as ye
Math.4 shall continewe here. And let the phari-
Marci.8 sees leuen, with olde wyues fables, and
1.Tim.4 hypocrytes dreames passe bye.
Deu.12. 4 Let my Godlye ordynaunce suffyse
Act.3. powe. Adde nothynge vnto my wordes
Deut.4. of powre owne brayues, least I fynde
Osee.12 pow false lyars whan I shall come a-
gayne to my latter iudgement, and ac-
cordynge to ryghteousnesse so condem-
ne powe.

5 And who soeuer is so ernestlye faith-
2.Joh.5. full in the worde of God, that he ouer-co
Mat.10. meth ther by hys owne lustes, and per-
Deut.12. seuereth to the latter ende of hys lyfe
Joh.11. the workes that are there commaunded

to

to be done, and none other.

6 To hym wyll I geue power as to the sonne and heyre of God, ouer nacions or sectes of the worlde dyuerse in opinion and faith, as ouer serpentes, scorpions, adders, and lyons.

Hebre. 1. Psa. 90. Mich. 7. Psalm. 2 Hiere. 13. Sapi. 4.

7 That he shall not onlye ouercome them with the myghtye yron rodde of the inuincible verite.

8 But also as the weake vessels of a potter, or as moste vayne fantasyes, confounde their dreames, destroye their imaginacions, and bryng their practyses to nowght, prouyng theyr tradicyons to be moste vyle drasse, & moste stynkynge dregges of synne, for so moch as that whych is not of faith is synne.

Mat. 15. Rom. 14. John. 6. Mar. 16. 1. Joh. 4.

9 And this power he shall haue in no lesse efficacye and strenght, than I receyued it of my heuenlye father.

10 And besides all thys I wyll freelye geue hym my selfe to reward whyche am the clere morninge starre and shininge lanterne of lyfe. So that all shall be his that is myne. My byrthe, my labours, my lyfe, my passion, & death, my resurrection, & ascencion, wt all theyr frutes, shall be his owne proper good.

Apoc. 22. Luce. 12. John. 17. 1. Corin. 1

11 Let

2.Iohn.2 Mat.17. Roma.8 2.Tim.4

11 Let hym that hath reason and discre-
cion, seth beastelye fantasyes aparte, and
dylygentlye note what the holye Goost
sayth here in this dangerous tyme, to
the dere congregacyons of God.

The thyrde Chaptre.

The Text.

1 And wryte vnto the angell
of the congregacion of Sar-
dis. 2 Thys sayeth he that
hath the seuen spyrytes of
God, 3 and the seuen sterres.
4 I knowe thy workes.
5 Thou haste a name ỹ thou
lyuest, and thou arte dead.
6 Wake, and strengthe the
thynges whyche remayne,
7 that art readye to dye. 8 For
I haue not foumde thy wor-
kes perfight before God. 9 Re
membre therfore howe thou
hast receyued and herde, 10 &

holde

holde faste, and repent. 11 If
thou shalt not watche, 12 I
wyll come on the as a theefe,
13 and thou shalt not knowe
what houre I wyll come vpō
the. 14 Thou hast a fewe na-
mes in Sardys, 15 whyche
haue not defyled theyr gar-
mentes, 16 and they shal wal-
ke wyth me in whyte, for
they are worthye. 17 He that
ouercommeth shal be clothed
in whyte araye, 18 and I
wyll not put out hys name
out of the boke of lyfe, 19 and
I wyll confesse hys name be-
fore my father and before
hys angels. 20 Let hym that
hath eares, heare, what
the spyrete sayeth vnto
the congrega-
cions.

I

John 21. Apoch. 1. 1. Tim. 3. Sardis. 1. Cor. 1. Mat. 10. 1. Cor. 6. 1. John. 1 1. Petr. 1. Phili. 2. Luce. 18. Mat. 20 John. 19. Hebre. 9. Marc. 16 Roma. 1. 1. Petr. 4 Apoca. 1. Esaie. 11.

THou shalt also so shortly as may conuenyently be (sayth the Lorde to hys peculiar seruaunt saint Johan) take penes by an epistle to admonishe the watche man or curate of the chosen congregacion of Sardis, whiche thowgh it be of verye slender reputacio before the eyes of the wyse, ryche, and stronge men of thys worlde, yet is it precyous in the syght of God, for so moche as it was praysed, bowght, and redemed, by the grettest payment that euer was, euen by the precyous bloode of the vndefyled lambe and immaculate sonne of God Jesus Christe. He it was that labored, hongred, thursted, and kaputed, accordynge to the weakenesse of the humayne nature, and synnallye suffred blasphemyes, curses, scornes, lyes, persecutions, and rebukes, wyth the moost peynefull death of hys bodye at the latter, to delyuer her, make her attonement, & restore her againe to ỹ fauer of God.

2 ffynde the meanes ỹ she maye knowe (sayeth the Lorde Jesus) that this is to her the massage of admonyshement or war-

warninge from hym, which hath in his
powꝛ to distrybute of his pleasure the
vñ.spꝛetes of God, oꝛ the vnpuersall gif-
tes of the holye goost.

3 And hath also in his ryght hande the vñ.sterres, whych are the bysshoppes oꝛ preachers of all congregacions, with ful auctoꝛyte and powꝛ to holde them stylll oꝛ to throwe them forth, to glorifye them yf they be faythfull mynisters of hys worde, oꝛ to damne thē foꝛ euer yf they be decepuable hipocrites, & foꝛ lucre pꝛe-ferre their owne croked inuencions.

4 Thou worhest not so secretly (saieth ỹ Lorde) but I knowe thy dedes & percep-ue wher about thou goest. ffoꝛ vnto me all secretes are open, clere and manifest. Whan thou thinkest I do not percepue, than se I the most of all.

5 Thou hast a name of life, an outwar de shewe of vertu & of goodnesse, & a shi ninge pretence of moch holinesse, yet art thou before god a dead rottē pdol, ful of hypocrisie & falshede. Mēne thynke ỹ a godly creature, yet art thou nothig lesse.

6 Awake therfoꝛe quickly from thy mo re than pdle imaginacions and fychle so-phismes, & take vnto the faith & spꝛete.

Apoca. 1.
Mat. 28
Luce. 14.
Marc. 9.
Apoc. 22
2. Pet. 2.
Exod. 2.
2. Re. 12.
Hebr. 4.
Zacha. 11
Math. 7
1. Joh. 4.
Mat. 23.
Act. 13.
1. Petr. 5.
John. 4.
2. Ti. 4.
Esai. 55.

Whatche vpon thy cure and see to their profyt.

7 Consyder that thy wayes in the outwarde letter hath made my people weake, faynt, and feble, and left them at the verye poynt of death. Strengthen them now a newe wyth that whiche is effectuall, stronge, sure, lyuelye, trwe, and necessarye, whyche is the syncere verytye & fayth, leaste thou perishe with ỹ wicked.

8 ffor though thou hast the godlye gyft of prophecie with the grace of vnderstandynge and iudgement, yet haue I founde thy workes vngodly, and thy doynges vyle and abhominable before God my celestyall father. ffor thou hast bene inwardlye corrupt wyth auarice and ambycion lyke as was Balaam the deceytfull prophete and wycked sothsayer.

9 It becometh ỹ iudge to knowe afore what he shall iudge, which hath causeth me to serche out thy carnall & myserable wayes. Call therfore vnto thy remembraunce, how thou by ỹ singuler gyft of god hast receiued his worde, & heard his gospel which is the kingdom of helth, at the verye mouthe of his Apostles.

10 And for so moch as thou hast not este-

med

Ephe. 6. Hebre. 1. Jacobi. 1. Apoc. 18. 1. Cor. 13. Luce. 8. Jude. 1. Esai. 64 Roma. 1. Num. 25 Job. 10. 2. Cor. 6. Jacob. 2. Wath. 7. Psal. 18. Jacob. 1. Psal. 49

med it accordynge to the worthynesse therof, nor pet bene thankeful vnto God for soche an heuenly gift, but rather swp upshlp troden it vnder thy fete, and cnr-rpshlpe persecuted his kapthfull servaū-tes for it, haue remorse in thy conscience, and ones agayne set sure handes vpon it, embrace it, holde it fast, and kapthfully beleue it, repēt frō the hart thy vngodly blages past, and from hencefoorth lyue accordynge vnto it. Math.7. Luce.13.

11 If thou wplt not do so, takinge of me this gentle warnynge, and watche as one vncertayne of the howre of death, lyuinge as thou woldest dye by and by. Marci.1. Act.16. Mat.24 1.Thes.5

12 I shal (as doth the theke in thy night) come vpon the vnloked for, with death shall I destroye the vnbewares, so shall hell ꝛ damnacīō swalowe ꝯ vp for euer. 2.Petr.3 Apoc.16. Luce.21. Psa.48.

13 And thou shalt neither knowe ꝯ daye nor the howre, the tyme nor the mynute, that I thus fercelye come vpon the, and swftlye suppresse the accordynge to thy vngodlye deserynges. Mat.25. Marc.13

14 And in sygght of thy cruell hart, pet are there a fewe newe brethren and louers of the trwthe in the cyte of Sardis, thowgh their nombre be but small,

Luce. 13. which are so dere vnto god, that he hath
Prou. 10 regestred their names in ỹ boke of lyfe.
Luce. 12. 15 These hath for no painted speche, glo
Mat. 10. synge promes, suggestion, nor threteninge,
Dani. 12 ge, ones sopled theyr garmentes wyth
2. Pet. 3. thy dyrtye ceremonies, nor defyled their
Mat. 15. conuersacion wyth thy beggerly tradi-
Gala. 4. tions. In the myddes of the wycked and
Phili. 2. frowarde generacyon, their hartes are
Ezech. 2. towardes me and my worde.
16 Wherfore by promes they shall
Apoca. 7 walke wyth me in white, their fautes
Psal. 31. shall neuer be imputed vnto thē, their sin
nes shall be wyped cleane awaye, I wil
clere them & restore them to perpetuall
innocencie, & make thē partakers w̄ me
John. 12. in euerlastīg felicite & glory. ffor doutles
Luce. 10. se they are worthy, for my wil forsaking
Mat. 19. their owne wil, & leauinge ỹ corrupt wa
Hebr. 11. pes of mē to folowe my sincere worde.
Mat. 10. 17 He that after this sorte ouercometh,
Apoc. 14 perseuerynge in the fayth therof to the
1. Cor. 15. latter ende of his life shal be sure of the-
Deut. 25 se. iij. benefytes. He shall be cloted wyth
Apoc. 20 me in whyt aparell, made innocent and
Ephes. 1. pure, incorruptible, impassyble, and im-
mortall.
18 I wyll in no wyse put his name owt

of the

of the boke of lyfe, nor seperate him frō the predestynate nombre of them whych shall be saued, but associate hym wyth the ryghteous.

15 And besides all this I wyll ernestly wytnesse him, confesse him, & allowe him byname, before my heuenlye father & al his companye angels, for one of myne, to haue the inheritaunce with me. Luce. 12. Mat. 10. Roma. 8

20 Let him ỹ hath eares in no case be dul le or slacke in hearynge, but diligentlye attende, & marke what ỹ spyrete of God wyth here vtter before ỹ congregacōs to their singuler warninge & confort. Marc. 4 Dani. 9. Ephes. 1.

The Text.

1 And write vnto the angel of the congregacion of Philadelphia. 2 This saieth he that is holye & true, 3 which hath the keye of Dauid, 4 whiche openeth & no man shutteth, and shutteth & no man openeth. 5 I knowe thy workes. 6 Beholde I haue set before the an opē dore, and no man

can shut it. 7 For thou hast a lytle strengthe, and hast kept my worde, and hast not denyed my name. 9 Beholde, I shall geue some of the congregacion of Sathan, which call them selues Jewes and are not, but do lie. 10 Beholde I wyll make them that they shall come and worship before thy fete, 11 and shall knowe that I haue loued the. 12 Because thou hast kept the wordes of my pacyence, therfore wyll I kepe the from the houre of temtacion, 13 which wyll come vpon all the worlde, to tempte them that dwell vpon the earth. 14 Beholde I come shortly. 15 Holde that whych thou hast, that no man take awaye thy crowne.

crowne. 16 Him that ouercõmeth will I make a pyller in the temple of my God, 17 and he shal go no more out. 18 And I will wryte vpon hym, the name of my God, and the name of ỹ cyte of my God, newe Hierusalem, 19 whiche commeth downe oute of heauen from my God. 20 And I will wryte vpon hym my new name. 21 Lette hym that hath eares heare, what the spryte sayeth vnto the congregacions.

The Paraphrase.

1 More ouer differre in no wyse my trustye disciple John (sayeth the Lorde Jesus) by wryting to signifye or make mencyon, to the rydynges bryngers, bisshop, or ouersear of the derelye beloued churche of Philadelphia, whiche as beseemeth a Christen congregacyon in this

Joan. 19
1. Cor. 10
Act. 10
Philadelphia.
Ephe. 5.
1. Joã. 4.

lyfe, is neuer without brotherlye charite and loue, but alwayes hath a swete
Esay.58. compassyon vpon the poore, the nedye,
Eze.18. the simple, the desolate, the forsaken, the
Prou.21. dysdayned and miserable people of this
Math.5. worlde. She hath also in her hert a wo-
Luce.6. full pytie, and a lamentable doloure, whan she seith men wycked, bayne, blasphemous, hatefull, beastlye, pole, couetous, superstycious, and full of other vngodlynesse.

Leui.20. 2 Let this be knowen to her fyrste of
1.Reg.2. all, that these are the fauorable sayinges
Isa.14. of hym which is holye of hymself, and
Roma.3. alone maketh other holye, which is only
Esai.22. true and the verye it self, wythout who
Luce.1. no trueth can be had.

Joan.10. 3 Which hath also in his hande and po-
Math.16 wer, the kepe of the house of Dauid,
Joan.16. which is the faythfull kyngdome or con-
Sapi.14 gregacion of God.

Joan.20 4 Where as he openeth to the fayth-
Apoca.13 full beleuers by the gospell preachyng, no man can speare them out of the kingdome of God by no excommunicacyon nor curse. Where as he doeth losen from the bandes of sinne by the holye Goost, no man can bynde to damnacyon by no

inter

erdiction nor sentence, haue he neuer great power geuen him. And agayne he shutteth vp the kingdom from the faythfull hypocrites, no man can ad pt them to it, vp blessynges, remissy- ns, nor a thousand yeares of their par- on. If he seclude them from it, no mā an able them to it agayne by no aucto- pte nor power. Iob.12. Mala.2. Rom.1. 2.Thes.2 Math.6 Psal.72. Esai 26.

I knowe (sayeth the Lorde) thy doin- ges from the very rote, and frō whens thy workes doeth sprynge, euen from a syncere faythe in my worde, wherfore they are to my mynde and pleasure. Hebre.11. Mat.17.

6 For so muche therfore as I fynde the thus groūded in fayth, be thou certayne and sure of it, I haue set before the an o- pen dore, I haue illumyned thy senses, and cleared thy vnderstādyng, to know the holye scriptures & perceyue the hygh mysterpes therein wrytten, so admyt- tynge the to my kyngdome. And thys dore can no man shut vp agayne. Ney- ther shall the power of this worlde, nor yet the gates of helle be able to preuayle against this openinge. Luce.24 Psal.118. Mar.4. Ephe.1. Ioan.16.

7 And this hast thou of me, partlye for thy meknesse. For where as the wicked Mat.16. Apoc.12.

doeth

Jaco. 4. doeth seme to them selues be wyse full,
Mat. 23. stronge, learned, ryche, ryghteous relp
Apoc. 18. gious, and holpe spiritual fathers, thou
esteemest thy selfe but an abiecte of the
worlde, wretched, weake, blynd, poore,
Psal. 83. sinnefull, and a myserable doer, as con-
Math. 5 cernyng the flesshe.
Joan. 14 8 But thou arte she that hath kept
Apoca. 2 my sayinges, and by suche strengthe as
Ephe. 5. I haue geuen the, obserued also my la-
Luc. 12 wes and commaundementes. It is thou
Act. 4 that haue stande by my trueth stedfaste-
Joan. 5. lye, and not denyed my name in the tyme of troublous persecucion. Wherfore thou canneste in no wyse perysshe before me.

Gala. 4 9 And as concernynge the wicked be-
Apoca. 2 holde how I shal order them. I shal not
Apoc. 18. onlye set the clere from the filthye tradi-
1. thes. 4. cions of that false congregacyon or sina-
Apoca. 2 goge of Sathan, but I will also take a certen from thens of the beste learned, co-uertyng them from theyr errours & ge-uynge them vnto the. Whiche afore tyme called them selues Jewes or the chosen children of Abraham, and were not so in dede. They boasted them selues verye muche to be the ansyuted Jsraelytes

es, the cõsecrate sonnes of promes, and Joan. 8.
he holye spirituall people of God, lyke Rom. 9
as the resydewe doeth yet still to thys Gala. 4.
houre, but they lyed full falsly. They Joan. 14
were for that tyme false dissemblynge
hipocrites, and cruell aduersaries to the Mat. 7
trueth, as theyr companions are still. Mar. 14
10 Be sure that these will I so inward-
ly moue and effectually prouoke, that Psal. 56.
they shall come vnto the, to be of thy cõ- Rom. 11.
gregacion. They shall gladly submyt Esai. 60.
them selues to thy doctryne, they shall Apoc. 21
worshyppe God not in outwarde sha- Mat. 15.
dowes with bondage, but in spryte and Joan. 4.
trueth with liberte. At thy fete, after thy Act. 2
wholsome instructions and godly ad-
monicyons.
11 And where as they haue thought the
afore tyme of me to be hated, whã thou
hast bene in persecucyon, they shal now
well perceyue and knowe (my spryte
speakyng in the, and suche heauenly se- Psal. 70
cretes commyng from the) that thou stã Sap. 5.
dest muche in my loue, and art greatly Act. 2
in my fauer. Johel. 2.
12 And for so muche as thou hast con- Hiere. 31.
stantly holden and manfully stande by Jacob. 1.
that worde for the whiche I haue suffred Joan. 19.
muche

touche not onlye in myne owne flesshe,
Luc.23 but also in the & in other my seruaūtes,
2.Cor.12 for no aduersite falling from it, I wyll
Luc.21. preserue ỹ in the houre of temptacyō.
Thou shalt for no wyckednes decline from
the trueth, thou shalt for no torment for-
sake the verite. So mightye a stomake
Hier.5 and so stronge an herte shall I geue the
Apoc.11 for the tyme of thy temptacyons, that
Psal.1 thou shalt not be ones moued.
Mar.12. 13 ffor no doubt of it, this fearce temp-
1.Joā.2. tacion and cruell handlynge of the bop-
2.Pet.2. stuous antichristes, Mahomete stādyng
2.tim.4. in the wape of sinners, and the Romish
pope sittynge in the most pestilent seate
of errours, will come vpon al the world
by execrable sectes of false prophetes,
lyars, hypocrites, blasphemers and te-
chers of deuilyshe doctrine, to tempte
Act.20 and allure them which dwell here vpon
Jude.1 earth, sumtyme by flatteryng promocios
Rom.5 sumtyme by thretenynges & penalties,
1.Pet.5. to renounce that verite, and denye the
Apo.22. worde, to the vtter dampnacion of their
Job.14 soules.
Math.5 14 But in any wyse take hede & watche
1.Cor.16 in prayer, for I come shortly as a righ-
Luc.6. teous iudge geuyng to euery one, accor-

dynge

dyng to their hartes inuencions. Consyder the lyfe but short in this worlde, and the reward great, if thou persseuere in thy christen profession. Holde fast that godly fayth which thou hast take, with her wholsome frutes.

15 Sticke fure to that heauenly worde which thou hast receyued, least thou fal- Jacob.1.
ling from it lose the croune prepared for the. I haue done my part. I haue chosen Joan.17
the to eternal lyfe, and promysed the, the Roma.8
inherytaunce therof without thy deser- 2.Pet.2.
uynges, beware nowe least thou loose Mat.21.
it by apostasye, and least an other Roma.8
take it from the by doinge the frutes Ephes.9
therof. Mat.10

16 Desyre my spyrte to strengthen the Act.6
that thou mayest persseuere and stand Hiere.1
fast. For that faythfull seruaunt & migh- Ephe.2.
tye soulder whiche contynueth in that
berye to the ende, will I set vp for a
strong pyllar and sure butteras in the
temple of my God, which is the churche
or faythfull congregacion of my heauen
ly father, prefygured by the temple of
Salomon at Hierusalem.

17 And so strongelye wyll I buylde
hym vpon the harde rocke, that he shall

stande

stande alwayes and neuermore be remo
3.Reg.6 ued. No more shall he be a forrener nor a
Mat.16. straunger, but a cytezen with the sayn-
Mayth.7 tes, and of the howsholde of God most
Ephe.2. surely grounded vpon the foundacyon
Joan.15. of the Apostles and Prophetes.
1.Cor.3 18 And I shall wryte vpon hym to his
Eccle.15 spyrytuall commodyte, the name of my
Joan.20 God and father almyghtye, & the name
Apoc.21. of the bewtifull cyte of my God also,
called newe Hierusalem, renewed in the
spyrte. Euermore shall he be called a ser
Roma.1. uaunt of the Lorde, an Apostle or wyt-
Mat.25 nesse of God, a lambe of Chrystes fold,
Joan.15. a shepe of his pasture, a braunche of his
1.Cor.6 vyne, a membre of hys churche, an impe
Ephe.2. of his kingedome, a cytezen of heauen,
Jacob.2 and an inheryptoure of euerlasting life.
Tit.3 19 And all this commeth not from be-
Joan.3. neth, it ryseth not of his good workes,
Roma.8 merites, nor deseruynges, but it cōmeth
out of heauen from my God. It is only
his goodnesse, grace, lyberalyte, forge-
uenesse, pyte, and mercye.
20 I will also garnishe him, and bew-
tifye him with my newe name. He shall
euermore for his faythes sake be called
the sonne of God, and ryse at the latter

daye in full glory incorruptible, immortall and clere, in perpetuall peace & concorde. Joan.1 1.Cor.15

21 He that hath by the gyfte of God an eare, let him consider wherfore he hath it, and applye it to the ryght vse, discretly waying what the holy goost's minde is to the christen congregacions in these heauenly premonishementes. Apoc.21. Mar.4 Apo.2.

The Text.

1 And vnto the angel of the congregacion, whiche is in Laodicia, wryte. 2 This sayeth Amen, the faythfull and true witnes, 3 the beginning of the creatures of God. 4 I know thy workes, that thou art neyther cold nor whote. 5 I wolde thou were colde or whote. 6 But because thou art betwene both, & neyther cold nor whote, 7 I wil spewe the out of my mouth. 8 Because thou sayest thou arte

ryche and increased wyth goodes, and hast nede of nothyng, 9 & knowest not how thou art wretched and myserable, poore, blynde, and naked. 10 I counsel ỹ to bye of me golde tryed in the fyre, 11 that thou mayest be rych, & whyt rayment, that thou mayest be clothed, 12 that thy filthye nakednesse do not appere. 13 Anoynte thyne eyes wyth eyesalue, 14 that thou mayst se.

The Paraphrase.

Joan. 19
2. Tes. 2.
Laodicia ciuitas Asie.
Rom. 4.
Math. 6
Luc. 11.
Esai. 1.

1 And now last of all my deare frinde John (sayeth the Lord Jesus) forget not to admonisshe by the hand writing also, the elder of the christen congregacion whiche is in Laodicia, a notable cyte of the Asianes, which pretẽdeth to be a iuste people or a company to whõ fayth is reckened for righteousnes, and are nothing lesse. In the sight of men they appere good

good, and their workes seme glorious, yet are they before God no sincere christianes, but dissemblynge hypocrytes in dede. 1. Tim. 2 psal. 144

2 Cause them to knowe certenlye that this is the charitable warning of hym, which coueteth all thynges to be well, perfaict and good, and is in verye dede a witnesse faythfull and true, yea, the eternall verye it selfe, for that they shuld geue the more credyte to his sayinges. Joan. 14 Apoc. 19 Apoc. 21. Eccle. 1 Joan. 1 Jacob. 1. Phil. 2.

3 Moreouer he is the originall begynninge, not only of the creaturs, for so muche as he was that worde by whom God created all thynges in the begynninge, but also of the creaturs of God, for so muche as he becomminge flesche in this latter age restored them agayne to the peace and fauer of God, for that they shuld euermore seke vnto hym in their nede as to the verye fountayne or well sprynge of all goodnesse.

4 Thy workes are euidently open before me (sayeth the Lorde) and I knowe them in theyr kind. I se thou art neyther cold nor whote. Thou art neyther a full infidell, nor a full beleuer, neyther a perfaict pagane, nor a perfaict christyane. Math. 11 Joan. 4. Hebr. 4. Pro. 24. 2. Pet. 2.

Thou art neyther cõstant in the fayth,
Gala.3 nor yet all without fayth. Outwardelye
Rom.2 thou art whote, but within thou art cold
1.Cor.13. as yse. Inwardlye thou abhorrest the
worde of God, yet doest thou not out-
wardlye condemne it.

5 I wolde thou were eyther colde or
Phil.3 whote, eyther a chrystian or none at all,
1.Tim.1 eyther a perfaict louer of the veryte, or
Gala.2. els a full hater of it, and not a dyssem-
Act.20. blynge hypocrite as thou art, iudgynge
Jude.1 euyll good, and good euyll, callynge
2.Pet.2. darkenesse lyght, and light darkenesse,
Esa.5 makyng sower swete, and swete sower,
1.Tim.4 allowing fables and lyes, & contemning
the wisdome of God. None is so farre
from the kyngdome of heauen as is a
false chrystiane. Muche soner is he con-
uerted to the trueth that is all cold or all
without fayth, than he that vnder the co
lour and pretense of Gods lawes main-
Mat.3 tayneth errours and lyes.
Luc.3
2.tim.4 6 For so muche therfore as I fynde the
Joan.16 betwene both, and neyther of both, half
Luce.18. cold half whote, and neyther fullye cold
Gala.4 nor whote, neyther faythfully geuen to
Apoca.2 Goddes worde nor all whole without,
Mat.15. but a false glosyng hypocrite.
Roma.1

7 I

7 I will begynne to vomete the as a
morsell out of season, and spewe the out
of my mouth as a thyng out of kynde.
Thou shalt not be dygested. Neyther
shall my worde allowe the, nor my pro-
mes admytte the to rest with Abraham
Isaac, & Jacob, in the kingdome of hea- Joan. 18
uen. But thou hast be throwen forth in Math 8
to exterioure darkenesse, where as shall John. 12.
be weping and gnashyng of teth. I will Mat. 22
caste the out, detest the, and abhorre the. Miche. 3
For muche worse are they that abuse or Luc. 9
despyse the gift of God, thā they which Hebre. 6
neuer receyued it. Luc. 18.
8 Thou prayest verye sore of thy riches Eccle. 7.
thy merytes, good dedes, and deser- Apoc. 18
vynges. Thou boastest thy selfe muche
of thy increase in goodnesse by dedes of
supererogacyon and workes more than
nede. Yea, thou art not ashamed to
thynke thy selfe so greatly to habounde Mat. 25
in learnynge, wisdome, righteousnesse, Luce. 11
and holynesse, that all hath nede of the, Joan. 2
and thou of none, sellynge to the wret- Soph. 1.
ched ydiotes of the worlde, thy masses, Apoc. 18
thy dyrges, thy fastynges, thy memo- Amos. 5
ryes, thy knelynges, thy crouchynges, Eccle. 1
with other ydle obseruacions.

9 But thou remembrest not that thou
art wretched of thy self, and wicked of
psal.143 thyne owne nature. Thou considrest not
Prou.14 that thou art myserable and sinnefull in
Roma.5 thy lyfe, poore without vnderstandyng
Ephe.4. & knowlege, feble without the strength
Apoc.16 of Gods spryte, blynde without iudge-
ment and sapthe, and naked wythout ve-
rpte and all good christen workes.

10 I charitably therfore admonish the
to remembre thy self, I counsell the also
as one mindynge the good, to bye of me
golde tryed in the fyre. Come vnto me
Esa.55 with sapth and aske in the feruentnesse
Math.7 of soule. If thou be feble harted, saye:
Luce.17. Lorde encrease my sapthe. Desire my
Joan.19 heauenly worde to thy comforte, with vn
Psal.18. derstandyng to perceyue it and knowe
Eccl.23. it. It is treasure muche more precyous
Mala.3. than golde, it is swetenesse more dulcet
Esa.52 than honye. And tryed it is most pure &
Prou 23 cleane by the holye Goost. Thou shalt
1.Cor.4. haue it without payment. Thy good
hert shall onlye susteyne me.

11 Diligentlye procure it that thou
mayest be ryche in sapth and righteous-
nes, in the merytes of Jesus Christe, &
in the fauer of God by them, and that
thou

thou mayest be clothed in whit raymēt of innocentye and clennesse, not onlye before men, but also before God. Apoca.7 2.Pet.3.

12 Be neuer without verite, fayth, righteousnesse and charite, with other giftes of the holye Goost, least the filthye nakednesse of hypocrisye, and sinne, for all thy paynted colours appere to thy confusion. Let thyne owne dirtye merytes alone, and decke the with the precyous deseruinges of the sonne of God, that thou mayest haue thy sinnes wyped awaye, clerelye forgeuen, couered, & neuer more imputed vnto the by him. Rom.12. Gala.5 2.Cor.5. Apo.17 Esa.64. 1.Petri.1 Psal.31. Roma.8

13 And to auoyde thy blindnes, se thou anoynt thyne eyes, thy mynde or affeccion, thy iudgement or knowlege, with the eye salue of clerenes which is Jesus Christe, the swete sinellynge oyntment of helth.

14 Consider that he alone was borne for the, and dyed for the. And take hym for thy only wisdome, satisfactiō, holynesse, and redempcion that thou mayest here after se. Let this precyous lyeoure take frō thyne eyes al filthy corrupciō: & whatsoeuer thou shalt here after do in word or in dede, do al in ỹ name of that Psal.18. Johan.8 Canti.1 Esa.63 Act.4 1.Cori 1. 1.Joan.2

Ephe. 1. Colo. 3 Hier. 17. Lorde, geuynge thankes vnto God the father by hym. ffor he is the salue that shall heale the, and the lyght that shall cleare the.

The Text.

1 As many as I loue, I rebuke and chasten. 2 Be feruent therfore & repent. 3 Beholde I stande at the doore & knocke. 4 If any man heare my voyce and open the doore, I wyll come in vnto hym, 5 and wyll supper wyth hym, and he wyth me. 6 To hym that ouercōmeth will I graunte, to sytte on my seate, 7 euē as I ouercome and haue sytten with my father on hys seate. 8 Let hym that hath eares, heare what the spyrete sayeth vnto the congregacyons.

The pa-

The Paraphrase.

1 So manye as I loue, I rebuke ernestlye, leaſt they ſhulde perysshe wyth the wycked. And thoſe that I fauer I chaſtē in this lyfe, leaſt they ſhulde be damned for euer. Who is that manne that hath of me here neyther chaſtysement nor rebuke, but is leſte wythout reſtraynte, wallowynge in the concuppiſcence and deſyres of his fleſhe. A great ſygne it is of the indignacion of God, where as the other is an euident token of loue.

Prou. 3.
Gene. 18
Hebr. 12
1. Cor. 11.
Eſaie. 5.
Luce. 6.
Roma. 1.

2 ffor henceforth therfore be feruent in the trewthe. Ernestly embrace it, kepe it, and folowe it. Abhorre thy olde ſuperſtitions, & repēt from the harty thou haſte bene ſo longe neyther whote nor colde.

Jacob. 1.
Ephe. 4.
Apoca. 2.
Canti. 5.
Roma. 8.
2. Theſſ. 2.

3 Beholde I ſtande at the dore of thy hart as one ready to helpe thy weakeneſſe. And I knocke at the portall of thy conſcyence as one that wolde gladly cōforth ỹ. I ſende forth my heuenly worde to ſocoure the, lyghten the, rayſe the vp, and ſaue the.

Pſa. 106

4 If any man wyth a gladde hart wyl heare my voyce, or the trwe preachynge of my worde, and open the dore of hys fayth, thankfullye to receyue it, I wyll

come in vnto hym, enduynge wyth all
John.10 spyrytuall delightes, as ryghtuousnesse,
Marc.16 peace, loue, and Ioye in the holye goost.
John.14 5 Yea to hym shall I make manyfeste
Galat.5. as to my frynde the hydden mysterpes
Luce.8. of the scrypture, and secrete counsels of
John.15. my father. And he shall fynallye suppe
Luce.14. wyth me and wyth hym in the eternall
Math.3. habytacle of God, where no hart can
1.Cori.2. estyme what he hath prepared for them
that loue hym.
6 That man which throwgh the ernest
zele of Goddes trwth destropeth hypo-
crysye, & ouercometh synne, will I ad-
myt to reigne wyth me in the kingedom
of my father, and graunt him to sit with
me in the seate of euerlastinge peace, as
1.John.4 a dere membre of myne owne bodye, de-
Danie.2 clarynge hym a trymphaunt conque-
Apoc.21. rour in me, ouer damnacio, helle, death,
1.Cori.6. and the deuyll, in a glorifyed nature.
1.Cor.15. 7 Euen as my selfe was before, syttyng
Roma.3. with my celestyall father in the seate of
Ephes.1. his eternyte. And to haue wyth me
John.12. that helthe, that blessynge, that Ioye,
Apoc.21. that vyctorye, that honour, power, and
Math.13 glory, that I haue.
Phili.3. 8 Let hym that God hath geuen eares
Ephes.1. vnto

vnto, applye them to hys mynde, and marke what the spyrite hath here spoken to the Chrysten congregacions, for there vpon resteth his lyfe, or his death, his saluacion or his damnacion.

The forth chapter.

The Text.

1 After thys I loked, and beholde a dore was open in heauen, 2 and the fyrst voyce whych I herde was as it were of a trompet, talkynge wyth me, whych sayed. 3 Come vp hyther, & I will shewe the thynges whych must be fulfylled here after. 4 And immedyatlye I was in the spyrite, 5 and beholde a seate was sett in heauen, and one satte on the seate. 6 And he that satte, was to loke vpon lyke vnto a Jasper stone, & a Sardine stone. 7 And there

was

was a reynebowe about the
seate in syght lyke a Sma-
ragde. 8 And about the seate
were .xxiiii. seates. 9 And vpō
the seates .xxiiii. elders sytyn
ge, 10 clothed in whyte ray-
ment, 11 and had on theyr hea
des crownes of golde. 12 And
out of the seate proceded ligh
teninges, and thonderinges,
and voyces. 13 And there we-
re seuen lampes of fyre bur-
ninge before the seate, which
are the seuen spretes of God.
14 And before the seate there
was a see of glasse lyke vnto
Chrystall. 15 And in the myd-
des of the seate and rounde
about the seate, were foure
beastes, 16 full of eyes before
and behynde.

The Paraphrase.

I

After this special iniunccion of my Lorde and master Jesus Christe (sayth saynt Johan) I dyd caste vp myne eyes to wardes the skye lyftinge vp my hart to geue thākes vnto god. And an one as I serpouskye beheelde the face of the fyrmamēt or mayestie of goddes worckes, I saw a dore open in heuen. Which was a sygnifycacion to me, that God minded to open certeyn hygh mysterpes of the scrypture, and hydden secretes concernynge hys kyngedome or churche vnto me his symple seruaunt.

Apoca. 1.
John. 13.
Psal. 120
1. Tess. 2.
Eccle. 43
Ezech. 1.
Actu 14.
Luce. 24.

2 And

Ezech. 3. Psal. 28. Esaie. 18. John. 6. Math. 6. Hiere. 31.

2 And the spirite thynge that assertay-
ned me of the same from thens, was a
myghtye greate voyce as it had bene
the stowte noyse of a trompe, or the be-
hement blaste of an horne. The whyche
voyce thowgh it were fearfull vnto my
flesshe (as commonlye the commaunde-
ment of God is) yet was it solacyous
vnto my sprete, for so moche as it euer-
lye talked wyth me, and saied these
wordes.

Ephe. 5. Coloss. 3. Phil. 3. Galat. 5. 2. Cor. 12. Apoca. 1.

3 Come thou vp hyther. Suspende thy-
ne owne wyll, wytt, studye, practyse,
and iudgement. Condemne that thou
hast of nature. Lyft vp thy selfe aboue
thy selfe, ascende in soule by the sprete
and power of God, and I wyll shewe
vnto the thynges wonderfull, and soche
as must without faile be fulfylled in e-
uerye poynte here after by the vnuar-
able ordynaunce of God.

4 And as it had bene in a thought, I
was sodenly by the Lordes power take
vp. I was in the sprete in dede, secluded
from all carnall ymaginacyons.

Roma. 8 2. Cor. 12 Psal. 44

5 And anone I was ware of a bewty-
full seate prepared in heauen, which mo-
ued me to consyder that before the consti-
tucion

tucion of the worlde almyghtye God had appoynted by hys spete to reygne in hys faythful church. For I shew that one sate vpon that seate, as vpon ỹ bewtyfull trone of his glory. No where els reygneth God but amonge his chosen people. He dwelleth not in tẽples made by hande, he resteth not in howses of mãnes preparacio. Is the kingdome of god anye where els than within man? Hath God anye tẽple that he more fauoureth than mannes faythfull hart?

Sapi. 9.
Ephes. 1.
John. 14
Psal. 77.
Actu. 7.
2. Reg. 7
Luce. 7.
1. Cor. 6.

6 And he that gloryously sate vpon that cornelye seate, was lyke by all symplytude to a Jasper stone, and resembled also a precious stone called a sardyne. Betokenynge that hys reygne is durable and stronge, hys power fyrme and inuarpable, hys glorye clere an precious, and that he hym self is as ỹ reede Jasper bewtyfull and orpent, and as the grene sardyne, freshe, fayre, and neuer fading, that man shuld euer be desirous of hym. Whose wyll to consydre is owr felycyte, and whose pleasure to folowe is owr perfyghtnesse.

Esa. 54.
Ezec. 28.
Danie. 7
Psal. 44
Dani. 4.
Abacuc. 3

7 And there was a fayre rayne bowe about that glorypous seate, in syght lyke

Psal. 16.
Sapi. 15.

Luce.6. lyke a smaragde or an ameralde stone.
The rain bowe is the coue- naunt. Which sygnyfyeth his perpetuall coue- naunt of peace and loue to all them that hath faithe, which are so deare vnto him as is the apple of his owne eye, or as ꝑ thynge whiche he despyeth most. And no
Zacha.2 Prou.8. lesse precious the sayd couenaunt is, than
1.Reg.3. the freshe ameralde wyth his amyrous
Ezec.28. hewe and bewtyfull shewe of loue, that
John.16 we shulde the rather couete it. ffor no-
2.Cor.13. thinge is more auaylyable to be desp-
Phili.4, red, than is the swete peace of God.

8 And about that excedynge fayre seate
the.xxiiij. or empyre of the Lord, were.xxiiij. other seates are meane seates apoynted, whiche put me
vertues. anone in remembraunce of charyte, pa-
Gala.5. cyence, stedefastnesse, loue, Joye, peace,
Esaie.11. temperaunce, Justyce, knowledge of God, mekenesse, & other frutes of faithe wyth innumerable gyftes of the holye goost, wherin the seruauntes of God hath afore tyme and styll doth contynuallye reste.
Apoca 5.
Mat.19. 9 ffor vpon those seates were.xxiiij. el-
Hebre.11. ders, or notable aunciaunt men sytting.
Eccl.45. Whych semeth vnto me to be Abell and
Ephe.4. Noe, Abraham and Dauid, Moyses &
Mat.19. Helias, Joseph and Johan Baptist, the

Pro-

Prophetes and Apostles, the Preachers and Martyrs, wyth soche other lyke. To whom Christe promysed in the regeneracion to sytt with hym vpon .xij. seates, iudginge the .xij. trybes of Israel. These set nombres in the scryptures of xiiij. or of .xij. and soche lyke, notheth certeynthe in the promes of God towardes them which are in them selues without nombre.

Nõbres in ỹ scriturs.

Danie. 7

Apoc. 7.

10 And the foresayed elders or men of rype discrecyon, were clothed in whyt rayment or aparell of innocencye accordynge to the commaundemẽt of the holye goost. For their workes were pure and cleane before God, ryspynge onlye of faythe, and were neuer defyled wyth the fylthy traditions of men.

11 They had also vpon theyr heades as myghtye rulers, & gouernours, crownes of fyne golde, in token that they had here the gouernaunce in his worde, and shal here after be partakers with Christ in his heuenlye kingedome & glorye.

Hebre. 11.

Apoc. 14.

What are ment by the crownes

12 Great is the mayestie of the trone of God, and the power moche. For from his heuenlye seate into the vnyuersall worlde proceded lyghteninges, and thõderin-

Ezech. 1.

Psal. 96

Apoc. 16.

Zacha. 6

H.

Actu.2. John.16. Psal.118 Rom.16. John. 6. Esai.2. Johel.2.

derynges, and voyces, which are the manyfolde and diuerse respectes of his worde. ffor a fearfull lyghteninge it is whan it rebuketh, throweth downe, and condemneth the synner It is a terrible thonderynge, whan it feareth, threteneth, and commaundeth thynges contrarye to the flesshe. And it is a solacyous voyce agein whan it rayseth, releueth, and quickeneth the desolate conscience wyth comfortable promyses. And full is all the scrypture of these, which commeth from Syon, & the swete worde of God whiche commeth from Hierusalem.

Canti.8. Esai.11. Zacha.4 Zacha.3. Apoca.5. John.15.

13 And there were .vij. lampes of flamynge fyre burnynge before the seyed trone of God, whiche are the .vij. spretes of God, or the vniuersall gyftes of the holye goost, prefygured in the scryptures by the .vij. lyghtes of one candelstycke, the .vij. eyes of one stone, and by vij. hornes & eyes also of the lābe. These shewe lyght euermore before Goddes syght. The churche without them in no wyse can be the trone of God.

Ezec. 47 Apoca.1. John.14

14 And before the seyed seate, there was as it had bene a see of glasse, a plentefull vnderstandinge of ỹ verite, & yelt geuen

vnto

vnto Christ by the father, & than vnto ỹ Psal. 11.
churche or congregaciō by the spirite of Mala. 3.
Christ. And this see was lyke vnto a chri
stall clere, bewtyfull, & pure, without a-
nye corruptiō of humane fantasyes.

15 In the myddes of that heuenly seate, Mala. 3.
and in the circuite of the same, were .iiij. Ezech. 1.
beastes seane, of diuerse nature & shape Joannes
not sygnifyenge the .iiij. gretter Prophe- bacōthor
tes, nor yet the .iiij. Euangelistes (as no pe. Alber
small nōbre of doctours hath fantasied) tus & alij
but rather the vnyuersall nombre of all Ezech. 10
faythfull beleuers, & ernest setters forth Dani. 3.
of the verpte in the .iiij. quarters of the
whole worlde. And this maye be gathe-
red by ỹ noise of their wiges in Ezechiel Ezechi. 1.
by their crpenge of sanctus, sanctus, Esaie. 6.
sanctus, & by their shewinge of the my- Apoca. 5.
steries of ỹ opened seales of ỹ boke, as Francis-
hereafter folowyth. By whō are to be vn cus Lam
derstande ỹ sincere openinges of godes bertus.
worde, & the cōtinual praising of his glo
rious name. These beastes are in ỹ mid- Georgius
des of ỹ seate or cōgregaciō of god, whā Armilius
they teach them & exhort thē to persist in 1. Petr. 5.
the trewthe. They are also in ỹ circuite Ezech. 5.
of ỹ same, whan they diligently labou- 1. Tim. 4
re to defende them from the doctrine of

deupls, and errours of hipocrytes.

Eze. 1. 10
John. 15.
Math. 13
Luce. 8.
John. 8.
Haymo
1. Cor. 2.
John. 6.
John. 16.

16 These beastes were full of fayre eyes before and behynde. Whych is a clere knowlege in the mysterpes of Godes worde. The syncere fauorers of godes heuenlye trewthe doth se many wōderfull thynges, and knowe manye secrete maruels, not onlye cōcerninge matters past, but also of iudgementes to come. So manye eyes haue they, as they haue perceyued verytces. For they ones made spyrytuall by faythe, discerne all thinges. They are taught of God. And ye holy gooste doth leade thē in to al trewth

The Text.

1 And the first beast was lyke a lyon. 2 The secōd beast lyke a calfe, 3 and the thirde beast had a face lyke a māne, 4 and the foryth beast was lyke a flyenge Egle. 5 And the foure beastes had eche one of them syxe wynges. 6 And rounde about wythout and wythin they were full of eyes. 7 And

they

they had no rest neyther day nor nyght, sayenge: Holy, holy, holy is the lorde God almyghtye, whych was, and is, and is to come. 8 And whā those beastes gaue glory, and honoure, and thākes to hym that sate on the seate, whych lyueth for euer and euer. 9 The .xxiiij. elders fel downe before hym that sate on the trone, and worshypped hym that lyueth for euer, 10 and cast theyr crownes before the trone, sayinge. 11 Thou art worthye lorde to receyue glorye and honoure and power. 12 For thou hast created all thynges, and for thy wylles sake they are & were created.

The Paraphrase.

1 These .iiij. beastes hath .iiij. diuerse exte-

Ambrosi us Ans- bertus.
Roma.3.
Galat.5.
Prou.30
Prou.25
Colos.3.
Roma. 8
2.Cori.3.
Apoca.5.

rpoure similitudes, whiche are not els but the outwarde tokens, testymonyes and spgnes of fayth, or the fruthful wor kes therof onlye procedynge. ff or fayth is neuer without her wholsome frutes. The fyrst beast was in symplytude lyke vnto a lyon, stronge and mpghtye in power. And that are they whyche hath layed aspde the olde maune of synne wpth hys feble faynt workes, and con- uerted them selues into the goostly ymа ge of Chrpst, whych is the mpghty strō- ge lyon of ỹ trybe of Juda, for that they mpght haue the victorye ouer synne.

Esai.11.
Ezo.29.
Galat.5.
Colo. 3.
Roma.6
Rom.12.
2.Tim.3

2 The seconde beast was facioned lyke vnto a calfe, moche vsed in the olde lawe to be offred vp in sacrpfyce. And soche are they, whiche forsakynge them selues and mortyfyenge the corrupt lustes of theyr flesche, doth walke in a newe Chri- sten lyfe, and offre vp them selues vnto God as a lyuynge sacrpfyce, redye to suffre all kyndes of persecupcon & death for his names sakes.

Eccle.8.
Hebre.12
Roma 8.
1.Cor.2
2.Co.10.

3 The thyrde beaste had a face in fauer lyke a man, hauynge reason, wytt, and dyscrecyon. And those are they whyche throwgh polleyce of faythe and prudē-

ce in

ce in the spyete, so wyselye and discretelye ordre them selues in that they go about, that nothynge that is againste the glorye of God, but all thynges worketh for the best in them.

4 The forthe beast was lyke vnto a Job.9.
flyenge egle, whyche buyldeth her nest Hier.49
verye hyghe in the harde rocke stone. Roma.6
Whiche are those godlye persones that Phili.3.
lyuynge here in this mortall bodye, by Colo.3.
the counsell of the holye goost haue their Hebre.10
conuersacion in heuen. They seke for tho 1.Cor.10
se thynges whych are aboue, where as Christe is syttynge on the ryght hande of God. In whom onlye as in the sure rocke they buylde all their whole hope and trust. By these. iiij. symplytudes is Anselm
the trewe cõgregacion of God knowne & Haimo
from ỳ peinted synagoge & counterfeite Apoca.2.
churche of sathan glorifyeng her selfe in Apoc.18.
vaine glory, põpe, cruelte, rape, simonie, Galat.5.
lies, hatred, sectes, murther, ydolatry, se Phili.3.
dicion, & tyrannie, w other frutes of the flesshe, whose God is their belye, & their ende dãnacõ. And though these. iiij. similitudes be diuerse, yet do they respect one cõgregaciõ after Ezech. which euer more applieth al. iiij. vnto one beast. And euery

one of the seyde.iiij.beastes had.vi.win-
Cãbert9. ges about hym.
Ezech.1. 5 The wynges wherebye goddes peo-
Ezech.10 ple are rapsed vp vnto him, is sayth, ho-
Esaie.6. pe, charyte, Justice, mercye, and verye,
Esai.40 wyth soche other vertues as euermore
Hebre.11. accompanyeth them. By these are they
Galat.5 lyfted vp vnto heuenlye thynges. By
these auoyde they the common myscheues
Ephe.1. ues of the worlde. By these obtayne they
John.15. a plentuous quietnesse in God, abyding
Roma.2 theyr sauer and redemer Jesus Chryste.
Titum.2 And where as in Ezechiel the seyd wyn-
Ezec.10. ges appering but.iiij.are here founde.vi.
we maye gather this. That the gospell
now published, the gyftes of the holye
goost are more hygh, plentyfull, and o-
pen vnder Chryste, than afore tyme vn-
der Moyses.

Rom.8. 6 Rounde about them wythout and
John.1. within the sayde beastes were full of
Ezech.10 eyes. The seruauntes of the Lorde hath
Psal.44 Godlye wysdome and knowlege euery
1.Cor.2. where. Inwardly to consyder heuenlye
Apoca.21 thinges durable, sure, and perfyght, and
3.Reg.3. neuer to perishe. Outwardely ageine to
Eccle.1. iudge erthely thinges corruptible, wret-
ched, & vayne, & shortly to be ended.

7 Mey-

7 Neyther daye nor nyght coulde the sayde beastes cease from the prayse of theyr Lorde God, sayinge: Holye, holye holye. Or blessed art thou almightye father, blessed art thou almightye sonne, blessed art thou almightye holy Goost, iij. distincte persons in trynite, & in substaunce one Lord God almightye, which was without begynnynge, and is of hym self onlye, and shall be for euer & euer, euerlasting. And what is this els, but that the righteous feruentlye praying, geueth contynuall thankes vnto God reioysinge among them selues in psalmes, in hymnes, and in spyrituall songes, prayse hym euermore in their hertes.

Psal. 33. Esaie. 6. Athanasius, Augustine, Fulgencius. Apoc. 1 Esa. 44. Primasius Apher. Colo. 3

8 And whan those .iiij. beastes, or fayth full, feruent, syncere, and pure beleuers here beleuyng in the flesshe, gaue glory, honoure, and thankes, frō the .iiij. quarters of the earth, in professynge the verye, in teachyng it vnto other, and in lyuynge accordynge to the same. And that vnto hym which sate on the seate, which is God almightye regnynge ouer that congregacyon, whiche lyueth for euer & euer & hath of his kingdom none ende.

Robert of Tuicien sis. Esa. 11. Psal. 118 Esaie. 6. Exod. 15 Luc. 1

9 Anone stepped forth the .xxiiii. elders, or the whole, perfaict, and vniuersall nõ
Apoc.5 bre of them which hath rested in ꝑ lord,
Albert9 and they with all mekenesse fell downe
magnus before him which sate on ꝑ trone. They submitted thẽ selues vnto him, acknowleginge hym for theyr only Lord. They worshypped hym also wyth dewe reuerence, and gaue hyghe thankes vnto hym as vnto theyr eternall lyuynge
Psal. 23 God.
Esai.27. 10 Yea, finallye they threwe downe
3.Esd.9 theyr crownes before the trone of hys
Psal.113 eternall mayestie. They confessed theyr
Hebre.4 owne good workes, merytes and deser-
Gregori uynges to be nothyng at all. But theyr
us mag- whole helth, wysdome, knowlege, ver-
nus. tue, holynesse, ryghtuousnesse, and re-
1.Cor.1 dempcyon to be only of his liberal gyft
Tit.3 and vndeserued goodnesse.

11 And as men most highlye reioysinge they cryed vnto him, sayng thus: Yt is thou (o Lorde God, and moste mighty
Psal.85 creator) that is alone worthy to receyue
2.Mac.1 all glorye, all honoure, and all thankes
Rom.11. for that hath bene wrought, in heauen
Gelte.13. and in earthe, and none other els but thou.

12 For

12 For thou hast alone by the vnserches ble wisdome created all thynges, and brought them forth out of nothing. And for the only pleasure of thy wil they are now at this present tyme in substaunce and fashyon, and were created of the at the beginnynge, not only to be at thy cō maundement, but also to be euer more thankeful vnto the, and to laude the and prayse the for euer.

Jude. 9
Psa. 103
Gene. 12
Hest. 13
Eccle. 3
Joan. 1
Ephe. 1

The fyfte Chapter.

The Terte.

1 And I sawe in the right hand of him that sate on the trone, a boke wrytten wythin and on the backesyde, 3 sealed with seuē seales: 4 & I sawe a strong angell preaching w a loud voyce. 5 Who is worthy to open the boke, & loose the seales therof? 6 And no manne in heauen nor in earth, neither vnder ye earth

was

was able to open the boke,
neyther to loke theron. 7 And
I wepte muche, because no
man was founde worthye to
open and to reade the boke,
neyther to loke therō. 8 And
one of the elders sayde vnto
me. Wepe not. 9 Beholde, the
lyon whiche is of the trybe of
Juda, 10 the rote of Dauid,
hath obtayneth to open the
boke, and to loose the seuē sea
les therof. 11 And I beheelde,
and lo, in the myddes of the
seate, and of the. iiij. beastes,
and in the myddes of the el-
ders, 12 stode a lambe as
though he had bene kylled,
13 whiche had seuen hornes,
14 and seuen eyes, which are
the seuen spyrytes of God, sent
vnto all the worlde. 15 And he

came

came and toke the boke out of ỹ ryght hande of him that sate vpon the seate.

The Paraphrase.

1

After the forsayde vision I sawe (sayeth sayncte Johan) in the right hande, or mightye power & will, of hym that sate on the trone wyth maieste, a wonderfull boke, in the whiche both man and angell were desyrous to loke. This boke is Goddes heauenlye ordinaunce, contaynynge not onlye all that hath bene created of God vysible & invisible, but also the vniuersall contentes of the holy scripture. This boke hath the mercifull Lorde prouyded, that men shuld knowe hym, partly by his creatures, partly by his scripturs. This boke he hath in his right hande. ffor heauē he measureth wyth hys spanne, and the whole worlde he comprehendeth vnder his thre fyngers. In hys hande or power is the vniuersall earth, both hylles and valleyes. At his only will and pleasure is the sincere vnderstandyng of the scrip-

Apoc. 4.
1. Pet. 5
Esaie. 6.
1. Petr. 1
Exo. 32.
Esaie. 8.
Col. 1
Apoc. 10
Roma. 1.
Psal. 117
Esa. 48.
Esa. 40
Psal. 49
Job. 32.

scriptures, & true interpretacio of ỹ same.

Psal.118 2 This boke is writen within & without. The worlde contayneth creatures visible and invisible, powers open and
Col.1 hidden, that men in them shulde reade
Roma.1 and understande that there is a lyuinge
Mat.16. God, and that they shulde acknowlege
Psal.99 hym and worshippe hym as the Lorde
2.tim.3 and creator of all. The holye scripture
Luce.8 hath her figure and historye, her mysteryе and verite, her parable and playne
Rom.13. doctryne, her myght and dayе, her letter
Joan. 6. and sence, her voyce & worde, her fleshe,
Gala.4. & spryte, her shaddow, and cleare lyght,
Joan.1. her death and lyfe, her lawe and gospel, her Moyses and Christ to bring all men also vnto the knowlege of God.

3 But that boke is surelye sealed wyth seuen stronge seales from the fleshelye vnderstandynge of man, not hauynge the spryte of Christ, that he can neyther vse the creatures of God a ryght, nor yet perceyue the scriptures according to their true meanyng. Muche hath ỹ doctours fantasyed of these seuen clasps or spearinges of this boke without the auctorite of Goddes worde, callyng them al maner of obscurytes and darkenesses.

Esa.29
1.Cor.2
Roma.8
1.Cori.1.
Josines
Bacon-
thorpe.
Nicolas
Tirannus
Albertj.

Where

Where as in very dede they are not els but the stronge and vnuariable decre, or set diffinicion of God, before the constitucion of the worlde, that none shuld be able to reade rightely therin, nor knowe the iuste meanynge therof without the spyrte of hys sonne, and vnlesse it be mekely asked in faythe. And thys one decre of God, so oft locketh vp these heauenly secretes from manne, as it fyndeth hym carnall, couetous, wilfull, blynde, malycious, proude and false, wyth suche other lyke. The nombre of seuen doeth onlye respecte the openyng of the seales in all ages. For in euerye age hath God opened in truethe vnto some godlye men by hys spyrte, wyth Abel and Enoch, with Noe and Sem, with Abraham and Job, with Moses and Samuel, with Dauid and Helias, with Hieremye and Daniel, with John Baptyst and Peter.

Psal. 118
Prou. 8.
Math. 11
Rom. 8
Jaco. 1.
Luc. 10
Math. 13
Sapi. 1
Joachim Abbas.
Gene. 4
Gene. 12
1. Reg. 16
Luc. 3
Mala. 2.
1. Cor. 9.
Act 4.

4 And I sawe (sayth S. John) a strong angell, which betokeneth euery faythful mynister of Goddes worde, couetynge all men to be taught of God, and sendynge them only vnto Christ, for they are the angels of the Lorde of hooستes.

Mala. 2
Math. 5
Luc. 6.

Which

Which angell cryed with a loud voyce, with an earnest zele of the glory of God and with a feruent desyre of his neyghbours helthe.

Psal.13 Psal.68 Mat.15. Joan. 9. 1.Cor.3 Hiere.10

5 Who is worthye to open this boke, and to vndo the claspes thereof? As though he shulde saye, None but he alone. Seke hym therfore that he maye opē it vnto you, els are ye lyke alwayes to be blinde, folish and vnlearned lyars before the Lorde, seme ye neuer so wyse, eloquent and well learned in the syghte of men.

1.Esd.4. Gene.11. Esaie.14 2.Pet.2 Act.17. Joan.1 Act.4 2.Pet.2.

6 And in dede no man was founde able to do it, neyther in heauen, nor in earth, nor vnder the earth, yet was there a dyligent serche made, and many did attempt it. The angels that by apostasye fell from God, whan they were in heauen wrought mastrpes about it. And in the earth here, the phylosophers among the Gentyles, the religyouse fathers among the Jewes, the Pharyses & Scribes, the lawyers and prestes, and amōg the christians the false apostles and antichrystes, the sophisters and papistes, the sectes, and scole doctours wyth all the worldly wyse hath craftely compassed

the.

the thing. Yea the messengers of Sathã (whose damnacion is certayne) subtil to persuade and fraudelently to decepue the innocent soules, haue also done their parte. But what hath folowed? After theyr vayne enterprise, they haue bene so astoyned at the mayestie or syghte of the boke, that neyther were they able to open it, nor yet to loke therupon. So high were the misteryes therof, so vnsercheable the iudgementes, and so inuestigable the wayes therunto.

1.Joã.4. Roma.3 Psal.63 Hiere.23 Esai.29. Prou.25 1.Cor.1 Collo.4 Rom.11. Sap.9.

7 And I fell in sore weppynge (sayeth Sainct John) muche doloure was it to my herte to se that none was founde worthy, no creature able, neyther angel nor man, good spyryte nor deuill, to open and to reade the boke, which is clerelye to knowe the will of God therein, nor yet ones to loke therupon, that is sincerelye to perceyue the least verite contayned therin. No create vnderstandynge coulde attayne vnto it. All were ignorannt, all darke, all blynde.

Math.5 Esa.63 Apoc.19. Eccle.8 Joan.14 Ose.4 Sap.9 Esai.56.

8 And as I was thus mournynge one of the elders, euen Jacob by name, comforted me with his prophecye of Juda, Esaye, Mycheas, and Esdras, bearing

Gen.49 Esai.31 Miche.5 3.Esd.3

wytnesse to the same.

9 These with other assertayned me, ꝙ he was the lyon of the trybe of Juda, which shulde ouercome the worlde, and
Osee.13 haue the victorye ouer death and helle,
Joan.8 for in dede they with Abraham sawe it
Hebr.11 a farre of, and muche reioysed. He is ꝙ
Joan.12. stronge and inuyncyble lyon that sub-
Luc.11. dued the prynce of thys worlde, toke
Esaie.11. from him the praye, and hath deuyded
Apoc.22 the spoyle.
Luce.1. 10 He is the verye rote of Dauid, the
Colo.2 grounde and originall cause of al god-
Mat.28 ly promyses made vnto hym of delyue-
Mar.16 raunce, victory, and regyne, and alone
in him are they fulfilled. Onlye hath he
obtayned by his death, resurreccion, and
asceusyon, to make open the hydden mi-
steryes of thys boke, or whole ordy-
naunce of God, and to loose the seuen
Luc.24. seales therof, or to take awaye the vni-
2.Cori.3 uersall impedymentes wherby the sayd
John.12. boke coulde in no case be seane, as is car
Ephe.5. nalyte, ignoraunce, darkenesse, blynde-
1.Tim.4 nesse, wilfulnesse, couetousnesse, ma-
Ezec.36. lyce, hypocresye, lyes, with suche lyke.
Johel.2. So was it afore speared by the decre of
God, that none coulde reade in it tyll

he

he remoued the vntowardenesse from their hertes.

11 All this I behelde (sayeth Sayncte Johan) and as I loked farder, I sawe that in the myddes of the seate (whiche is the vniuersall congregacion of God) and of the fower beastes (whiche are the constaunt mynisters of hys worde) and also in the myddes of the auncient elders (which hath bene the sincere witnesses of hys verye sens the begynnynge).

12 There stoode a sayre, meke, and moste innocent lambe, as though he had bene newelye slayne. I knewe that Christe was thys lambe, for he was wounded for our offenses, and toke awaye the synnes of the worlde. He was that meke lambe prefigured in the lawe whom the faythfull fathers so ernestlye desyred. He was that gentle lambe that was carped awaye to be slayne, and that opened not hys mouthe before the shearer. Thys lambe standeth vp euermore for vs before God, as our onlye medyatoure, aduocate, peace maker, sauer, helper, counsellour, defender and teacher.

Esa.12 Psal.21. Apoca.4 1.Cor.4. psal.106 Eccle.8. Esa.53 Hiere.11. Esai.53 Joan.1 Exod.12 Esai.16. Act.8. 1.Joā.2 1.tim.2 Hebre.9 Mat.23. Dani.7. Psal.74

13 This lambe had seuen hornes, which betokeneth his stronge and infinyte power, vertu, victorye, kyngdome, glorye, bounteousnesse, and maieste, with suche lyke, and in the whole his vniuersall reygne.

14 He had also seuen eyes, which are al the powers, graces, and frutes of the holye goost, called here the seuen spirites of God. ffor so muche as they are the singular gyftes of hym which is his essenciall spirite. And them he hath sent by his Apostles, and other godlye preachers into the seuen clymates of the earthe or vniuersall worlde, the people with them to be replenyshed. These are wisdome, vnderstanding, counsel, strength, knowlege, ppte, and the feare of God. These are also loue, iope, peace pacience, gentlenesse, goodnesse, fayethe, mekenesse, longe sufferynge, clennesse and temperaunce, with dyuersyte of tonges, interpretacyon, propheryes, cures, healynges, myracles, and iudgement of spirites.

15 And the sayde lambe came forth as one through mekenesse, haunynge victory ouer sinne, death and helle, and here

uerent-

Zach. 3. Elaie. 11. Apoca. 1. 1. Cor. 12 Mar. 16 Ephe. 4. Mat. 28 Esai. 11. Apoc. 22 Gala. 5. Ephe. 5. 1. Cor. 12 1. Joā. 4. Phili. 2. Ose. 13 Luc. 10 Esa. 6.

rently toke the sayde boke frō the righte hande of hym that sate vpon the trone. Which made me anone to consider that the heauenlye father had geuen vp vnto him the whole administracion of his spirituall kingdome, with all auctorite and power in heauen and earthe, to open or to speare, to chose or to reiect, to take or to refuse, to saue or to lose, to rewarde or to damne. ffor he it was that fyrste opened the vnderstandynge of men, that they myght perceyue the scriptures. He it was that sent the holye spirite of God to deduce them into all verytе, and gaue them grace to instructe all peoples. He it is also that shall throwe them into euerlastynge fyre, with the deuil and his angels that resist the same.

Math.11

Joan.5.
Mat.28
Joan.17
Phil.2
Mat.25.
Luc.24.
John.14
John.16
Act.2
Mat.25
Heb2.10.

The Texte.

1 And whan he had taken the boke, the.iiij. beastes and the.xxiiij. elders, 2 fell downe before the lābe, hauyng harpes, 3 and golden vialles full

of odours (which are ỹ prayers of the sayntes) + and they
sange a newe songe sayinge.
5 Thou art worthye to take ỹ
boke, 16 and to open the seales thereof. 7 For thou wert
kylled, 8 and hast redemed vs by thy bloud, oute of all kynredes and tonges, & people, & nacions, 9 and hast made vs vnto oure God, kynges and
priestes, 10 & we shall reygne on the earth.

The Paraphrase.

1 And whan he had receyued the saped boke of the hande of God, with full aut
Joan. 5. toryte and power, the .iiij. beastes, or the
Luce. 10. present protestours of the verpte, here
Hebre. 11. syuinge in the worlde, and the .xxiiij. el-
Sapi. 5 ders or auncient wytnesses of the same,
Joan. 8 departed cleane from thys worlde, as
Ephe. 2. were the olde fathers, the patryarkes,
Joan. 8. Prophetes and Apostles, mekelye sub-
Hebre. 11. mytted them selues before the lambe,

much

muche reioysinge in his triumphant vic torye for them. Act.3. Apoc.22

2 They fell downe before hym, they prayed him, they worshipped him, they gaue thankes and recognysed hym for theyr mercifull Lorde and sauer, hauing in theyr handes harmonyouse harpes, which there represented the melodye of theyr faithfull soules, or the inwarde reioyce that they had in fayth of the eternall verye of God. ffor that is the agreable concorde and swete harmonye that he most delyteth in. And as well had they harpes that were lōg afore Christ, as had they that folowed him, the effect of his death being equall to them bothe. So well reioysed Abraham whiche se hym a farre of, as did John Baptiste, which shewed him present. Act.3 Apoc.22 Apoc.15. psal.150 Esai.66 Prou.23 Luc.10. 1.Cor.10 Esai.53. Joan.8 Joan.1

3 Yche wone of them had also in hys hande a golden vyalle full of swete odours, which is a faythful hert to god, ful of swete desyres and wholsome prayers whyle they liued here. And these vessels of prayer, or hertes of the faythfull beleuers, couetynge mercye to them selues and all other, were very precyous, pleasaunt, and beautifull in the syghte Zach.14 Dani.9. Psal.61. Math.5 Prou.17

of the Lorde, whiche onlye desireth the
psal.140 herte.
Prou.23 4 They sange also with theyr instru-
Apoc.14 mentes a newe songe of reioyce recor-
dyng the great benefit of God. They ut
tered the glad tydinges of peace. They
publyshed the gospell of Christ. They
Mar.16. tolde of his commynge. They declared
Aggei.2 hym present and paste. This song was
Joan.1 euer newe vnto fleshe and bloude. Yt
Marci.1 semed verye strange, yea and folyshe
1.Cor.1 to the children of this worlde, yet is it
Rom.1 the power of God vnto saluacyon for
1.Cor.5. euerye one that beleueth. Newe it is also
Colo.3 for so muche as it nothyng alloweth in
Ephe.4. our aged manne of synne, but alwayes
calleth vpon renouacyon in the spryte.
5 Thys was the conclusion of that
songe. Thou alone swete Lorde (sayed
John.17 they) art founde worthy to take the boke
Apoc.5 to receyue power and administracion of
Luce.24 the kyngdome of God.
Esa.42. 6 Thou onlye art able to open the sea-
Joan.16 les therof, to take from vs all impedy-
Esa.53. mentes of darkenesse, hypocrisye, lyes,
1.Cor.25 ignorance, wilfulnesse, blindenesse and
synne, and to deduce vs into all godlye
knowlege.

7 For

7 For thou wert not only despysed and woũded, but also moost cruelye slayne for owre offences, wherby thou hast obtayned powr perpetual peace and attonement with God.

8 Thou hast clerelye redemed vs out of all spirytuall bondage by the pryce of thy blood, and by the vertue of thy passion & death, thou hast gathred vs together into one kyngedome of God from all nacions of the worlde, and hast chosen vs out of all kynredes, languages, and peoples of ỹ vniuersal earth. Thou hast made vs also partakers wyth the in thy peculyar vnctyon, that we are now called Chrystianes.

9 Thou hast anoynted vs kynges by the gyfte of trewe fayth, to haue victory ouer synne death, and the deuyll, and consecrate vs pryestes by the grace of thy holy spryte, to offer vp owre selues an vndefyled sacrifyce vnto owre euerlastynge God. So that we are nowe the chosen kyndred, the kyngelye presthode, the holye generacion, the peculyar people, that shulde manifest the workes of the, which hast called vs out of darkenesse into thy marueloulse lyght.

1. Johu. 2
Titum. 2
1. Petr. 1.
Esai. 56.
Psa. 105
Johel. 3.

1. Petr. 2
Psa. 44.
Actu. 11.
Apoca. 1.
1. John. 5
Hebre. 9.
Rom. 12.
Exod. 19
Deut. 17
Esai. 40
1. Petr. 2

10 And by the benefyght of thy onlye
Apoc.22. grace and goodnesse we shall reygne
1.John.2 prosperously on the earth, not here whe-
2.Cor.15. re as is sorowe, care, penury, scarsenesse,
Psa.141. and death, but owr portion shal be in the
Apoc.21. pleasaunt lande of the kyngynge, where
as is the peace, iope, tranquyllyte, com-
fort, and lyfe everlastynge.

The Text.

1 And I behelde, 2 and herde the voyce of manye angels aboute the trone, and aboute the beastes, and the elders. 3 And I herde thousande thousandes sayinge wyth a lowde voyce. 4 Worthy is the lambe that was kylled, to receiue power, and ryches, & wisdome, & strēgthe, & honoure, and glory, and blessynge. 5 And all creatures, which are in heauen, 6 & on ỹ earth, 7 & vnder ỹ earth, 8 & in the sea, & al that are in thē,

herde

herde I, sayenge. 9 Blessynge, honoure, glorye and power, be vnto hym that sytteth vpon the seate, 10 and vnto the lambe for euer more. 11 And the. iiij. beastes sayde, Amē. 12 And the. xxiiij. elders fell vpon their faces, 13 and worshypped hym that liueth for euer more.

The Paraphrase.

1 ffardermore saith sayut Johan I sawe and infynite hoost of angels beholdinge the face of the heuenlye father. Danie.7 Mat.18. Psa.102

2 I herde also the voice of a great nōbre of them about the trone of God, geuinge laude & praise vnto him, & about ỹ beastes & auncient elders. ffor they are not only ỹ immediate ministers of god, but also ỹ seruastes of those men which shall be the heyres of saluacion. Where shuld they be els than? but about them ỹ feare the Lorde? to se to them & perserue them in all theyr wayes, lyke as he hath geuen them in commaundement. Luce.2. Hebre. 1. Apoc.19. Roma.8 Tobie.5 Judit.13. Psa.90. Danie.7 Hebr.12.

3 And

Psa.103. Luce. 2. Joh 11.20 Luce. 15. Danie. 3 Mat. 18. Elai. 53. 1.Cor. 15. John.17. Apoca.3. 1.Tim.6 Sapie. 3. Apoca... Psal.23. Mat.28 Ephes.1.

3 And the nombre of them was a thousande thousandes, or a nombre beyonde owr estymacion. And they cryed wyth a lowde voyce, sygnyfyenge theyr sorte no corporall noyse, for so moche as they are but spretes, but a vehement zele of moste perfyght loue & reioyce for the glorye of God, the victorye of Christe, the redemcyon, delyueraunce, and helthe of man. It betokeneth also theyr excedynge gladnesse in the openynge of the verye and conuersyon of the synner.

4 Worthye is the moost meke lambe (sayed they) whyche was cruellye done vnto death, and by hys death ouercome the worlde, hell, death, and the deuyll, to take vpon him the tytle of all power, herytage, wysdome, strengthe, honoure, glorye, and blessynge, and to be called of all creatures moost myghtye, moost ryche, moost wyse, moost valeaunt, moost worshyppfull, moost, glorious, and moste blessed, cõuenyent names for the kynge ouer all. Yea synnally to haue the vnyuersall auctorite in heuen and in earth, to gouerne euer where, and all to be subiect vnto hym.

5 I harde also (sayth saynt Johan) all the

the creatures that God euer created, as the angels in heauē, the sunne the mone, the planetes, the starres, the firmament, the, fyre, the water, the ayre. Gene. 1. Psalm. 8 Psa. 148 Baruc. 3.

6 And all that was vpon earth, as man beaste, fowle, fyshe, mountaynes, vallepes, welsprynges, floodes, wyndes, whethers, tymes, trees, herbes, frutes. Danie. 3 Gene. 1. Psa. 148 Deut. 14

7 And all that was vnder or wythin the earthe, as rootes, wormes, serpētes, vermyne. Heli. 13.

8 And all that was in the sea, or that moued in the waters, wyth all that are contayned in all these, yche one in hys kynde sayenge.

9 The euerlastynge God, whych sytteth vpon the eternall trone with power and mayeste, be euermore blessed, worshyppfull, glorpouse, and almightye. Esai. 6. 1. Tim. 1. Apoc. 14. 1. Tim. 6

10 And vnto the lambe (whiche is his onlye sonne Jesus Christe) be blessynge, honoure, glorye, and power from hym for euermore. And in this all creatures desyreth no longer to be subdued vnto the vanyte of the wycked, nor yet to serue the same. But to be wholye delyuered from the bondage of corrupcion, and in lyberte to serue the chyldren of God, to Apoca. 1. Roma. 8 2. Cor. 5. Apoc. 21.

the

the glorye of him that made them.

Hebre.1. 11 To this the iiij. beastes or all the trwe
seruauntes of God here lyuinge answe-
red Amen, or so myght it be in effect, as
ye haue desyred.

Psa.134. 12 And the .xxiiij. elders, as the Patriar
Nehe. 8. kes, ỹ Prophetes, ỹ Apostles, with other
Hebre.11. that hath passed this lyfe, fel downe flat
Ephe.2. vpō their faces, they submitted thē selues
Apoca.7 13 They worshypped, lawded, & glory-
Apoca.4 fyed hym that liueth for euer & euer, one
Math.3. God in thre persones, ỹ father, ỹ sonne,
1.John.5 and the holye goost. This signifyed the
Esai.65. angels & saintes euermore to be Joyou-
se, as ayne thinge is done in the creatures
to the manyfest glorye of God.

The syxt Chapter.

The Text.

1 And I sawe whan the lam-
be opened one of ỹ seles, 2 & I
herde one of ỹ. iiij. beastes sa
ye, as it were the noise of thō
der. 3 Come, & se. 4 And I sa
we, & beholde, there was a
whit

wyght horse, 5 and he that sate on him had a bowe, 6 and a crowne was geuen vnto hym, 7 and he went forth conquering, & for to ouercome.

The Paraphrase.

1

Consequently (sayth sayntJohā) as I was beholdynge these wonders, I sawe that the lābe (which is the sonne of God) opened the fyrst of the seuen seales, declarynge the fyrst mysterye of the boke. These openynges betokeneth not onlye the manyfestacion of goddes truthe for the. vij. ages of the worlde but also for. vij. seuerall tymes, and after. vij. dyuerse sortes from Chrystes death to ỹ latter ende of the worlde. The fyrst seale was remoued, and the mysterye there vnder contayned made open, whan the Apostles and Dysceples of Chryste habounduantlye replenyshed wyth the holye goost, dyd constauntlye preache the gospell ouer the vniuersall worlde.

John. 1. Apoc. 15. Luce. 4. Primasius. Apher Joachim Abbas. Lābert. Actu. 2.

2 And

Mact.16 Pſal.18. Apoca.4 Ezech. 1.

2 And at the openinge of the ſayd ſeale (ſayeth he) I heard one of the beaſtes in ſhappe like a lyon, by whom are ſygnyfyed the ſtronge wytneſſes of Goddes verytie, by conſtauncye of faythe reſemblynge Chryſte the verye lyon of the ſtocke of Juda, whoſe voyce was myghtye and ſtronge as it had bene the noyſe of a thonderynge, and vehementlye it ſayd vnto me.

Hierr. 1. Gen.49 Pſal.28. Act.2. John. 1. Pſal.33. Zach.6.

3 Come hyder and ſe, drawe nigh and be taught, beleue and thou ſhalt vnderſtande.

4 And anone I ſawe euydentlye that there was a whyte horſe, whyche ſygnyfyeth

kyeth the Apostles & fyrst dysceppples of Christe, for whye the scrippture doth so call them. These horses were whyt, they were made pure, ryghteouse, and cleane by Jesus Christe, and bare hym by their preachinge the worlde ouer. Suche a whyt horse to the glorye of God was Paule, whā he bare the name of Christe before the gentyles, the kynges, and the chyldren of Israel.

Zach.10
Apoca.1.
Psal.50
Rom.10.
Act.9.
Gala.1.

5 He that sate vpon thys whyt horse (whiche was Christ hym selue) had in hys hande abowe, which fygureth the hartes of the forsayd Apostles and dysciples, out of whō he fyercely sent forth the arowes of his worde into his chosen people. Their hartes were in his hande, for that his veritees myght the more effectually passe forth, and the more surely lyght vpon his electes. ffor wythout hys spyrite nothyng could they do.

Mat.28
Act.15.
Luce.21.
Amos.9
Eccli.10.
Zach.9.
Psa.44.
Joan.15.

6 ffrom God the father vnto him was geuen a crowne of magnyfycence, honoure, worthynesse, and victorye, in his resurrectyon and ascencyon.

7 And whan he had stomaketh them by the holye goost, to shote forth his worde without feare, he went forewarde with them

Phil.2.
Ephe.4.
Act.2.
Act.5.

Joan.16. them by his grace, conquerynge in them
1.Joan.5 the prynce of this worlde, in processe of
tyme by theyr doctrine so to ouercome
hym & all his wycked armye. Were the
Joan.16 antichrystes neuer so madde, to wt they
Mat.10. neuer so sore, slee they neuer so fast,
Act.4. Christ wyll ouercome them. Let them
Act.5. inhybyte his treuth, and forbyd his gos-
Actu.12. spell, take, spoyle, emprison, exyle, mour
1.Cor.15. ther, hange, heade, drowne, & borne, yet
Sapi.5. wyll Christ haue the victory ouer them,
Joan.9. though it otherwyse seme to the flesshe-
Acto.5. lye chyldre of darkenesse. In many coun
2.Cor.2. trees, cytees, and townes, hath Gods
Gala.1. word be taught, where as it is now for-
Joan.15. bydde vnder peyne of death. Is Christ
Joan.8. therfore the weaker? whyche chose the
weake to confounde the stronge? No
trewlye. It hath wrought in them whō
he hath called, and roted in them whom
he hath sought. So that the faythfull
chyldren of Abraham and trew Israe-
lytes in no wyse cannę perysshe nor be
taken from Christ.

The Text.

1 And whan he opened the
seconde seale, 2 I harde the
seconde

second beast saye. 3 Come and se. 4 And there went out an other horse that was read. 5 And powre was geuē to hym that seate theron, 6 to take peace from earth, 7 and that they should kyll one an other. 8 And there was geuen vnto hym a great swerde.

The Paraphrase.

1 What the estate of the Christē church was ymmediatlye after the Apostles tyme, yt is vnder mysterye declared in the openynge of the seconde seale. For so sone as the sayd Apostles and fyrst Discyples of Christ were taken frō the worlde, yea and partlye in theyr tyme also, many pernycyouse errours dyd sprynge and increase by crafty teachers and subtle seducers in dyuerse quarters. Some coupled the lawe wyth the gospell, and circumcysyon wyth baptym, to bryng Christen lyberte into bondage. Some sayd the generall resurrecyon was past, to subuert the wayes

Francis. Lambertus. Luce. 21. 1. Joan. 2 Act. 10. 2. Pet. 2. Gala. 5. 2. Tim. 2 1. Joa. 4.

of the Lorde. Some denyed him to come
2.Joā.1. in the fleshe. Some brought in ceremo-
Gala.4. nyes and beggerlye shaddowes to poke
1.Tim.4 vs wyth Jewyshe superstycyons. Some
Jude.1. forbadde marryage as an vncleane thin-
Gene.9. ge, to bryng in all abhominacions and
fylthynesse. Some dyd inhybyte meates
sanctyfyed of God, vnder colour of ab-
stynēce to set vp hipocrysye. Some cal-
led saynt Paule an Apostata from the
Hebion law. Some taught the gospel carnallye,
Cerith denyeng Mathew & Johan, and fanta-
Basili- syed gospels vpon theyr owne brayne
des Ex vnder the nāmes of Peter, Andrewe,
Eusebio Thomas, and Bartylmew, Mathias,
Cesary. Thadeus, and Barnabas. And of this
gelasius. sort in the Apostles tyme was Nycolas
Philast. of Antioche, Hermogenes, Hymeneus,
Guido et Philetus, Alexander, Elymas, Carpo-
Lutzen- cras, Cerinthus, Hebion, Helion, wyth
burgus. theyr affynyte. And after theyr tyme
Basilides, Valentinus, Heracleon Cer-
don, Merciō, Apelles, Tacianus, Me-
nander, Montanus and other.

Apoca.5 1 In significaciō of this, the lābe opened
Ephe.5. thys second seale of the boke. He remo-
Eccli.50 ued ones agayne the drake clowdes of
Act.13. ignorāūce he replenished with his grace

and

and strengthned with his spirite certen of the Grekes & Gentyles which beleued, to confute the errours & condempne the lyes of those false teachers & decepuable antichristes. Of this nombre was Ignacius, Policarpus, Theophilus, Anthiochenus, Justinus Martir Agrippa, Castorius, Aristides, Quadratus, Melitō, Apollenaris, Theodocion, Hireneus, Appollonius, Melciades, Rhodon, & diuerse other. These boldly cōfessed Christ they taught hys verytie, they put aside the darkenesse, they ministred the lyght, they confounded the aduersaryes both with tonge and penne.

Hist.ec. li.5.ca.30 Euseby Cesariē. Hieronimus. Tritemius. Hebre.11. Act.9. Joan.1. Joan.15 Apoc.4.

2 And when the lābe had thus opened this seconde seale declaring of the misterytherof, I hard the second beast (sayth S.Johā) which was to my spyght a calfe, signifyenge those mynysters whych had mortyfyed & wholly geuē vp thēselues as a sacryfyce for the preacinge of the same, sayinge also vnto me.

Exo.29. Rom.12.

3 Approch nygher & loke, perceyue and take hede, marke & beare it away. 4 And sodenly I saw that ther went forth an other horse all dyuerse frō the fyrst, for he was outwardly read. This horse resem-

Johan.1. Psa.44 Zach.1. Act.20. Mat.16.

bleth the sayd false teachers, borne and
1.Joan.2 brought vp in flesh & bloud & taught of
Joan.16. the same. Suche went frō the Apostles &
Mat.23. were not of thē, they cursed the true prea
Act.16. chers out of theyr synagoges, they per-
Mat.10. secuted them from cyte to cyte, they accu
Joan.16. sed them as the sturrers vp of sedicyon,
2.Pet.2 they caused the rulers to impryson them,
2.Cor.11. scourge thē, & slee thē, thynkinge therby
Joan.10 they dyd God hygh seruyce. They tur-
Acto.20 ned the grace of God into beastlynesse &
brought in vpōg sectes. These were those
false bretherne and deceytfull masters
whō the scripture calleth straūgers, hyre
lynges, theues, scorners, & rauenynge
wolues not sparynge the flocke. These
were those bloud thurstye doctours and
Joan.11. pusted vp prelates, which are partakers
Mat.23. with theyr fathers in ỹ bloud of the pro-
Apoc.18. phetes, whose succession for a tokē of the
Acto.13. same is clothed in read scarlet to thys
2.tim.4. day. Suche a read horse was Barichu
1.Tim.1. which resysted Paule and Barnabas at
Act.19. paphos. So was Alexander the coupper
Act.23. smyth which dyd Paule much displea-
sure. So was Demetrius which moued
sedycion agaynst hym, so was Ananas
the hygh preest that cōmaunded hym to

be

be smytten, so was Tertullus the ora- Act.24.
tour that accused hym to the debyte, so 2.Joan.x
was Diotrephes that sought the pree-
mpence, and reproued Jehan.

5 And powre was geuen to hym that sate vpon thys horse. By the sufferaun- Ezec.23.
ce of God to trye hys electes, the wyc- Sapi.3.
ked rulers and pryuces of thys worlde 3.Re.22
perswaded and set forewarde by these Eusebio
bloudy beastes, hath exercysed all cruel- Cesariē.
te, fercenesse, and tryannye. Phili.4.

6 To take frō the earth the swere peace Ephe.2.
of God and Christen vnite, which made Ephe.4.
of the Jewes and gentyles one people, Rom.12.
and knyt vs all together through fayth 1.Joan.2
and baptyme, as membres of one body Joan.18.
in Christ Jesu. This peace haue they bro- Rom.13.
ken, this vnyte of fayth haue they tor- 2.Pet.2.
ne, this roote of Christ without seme haue
those soulpours deuyded, and abusyng
the powre (which is the hygh ordinaun-
ce of God) they haue mayntened the
manyfolde sectes of dyuysyon.

7 Of whom one hath kylled an other, Josephꝰ
as in the destruccyon of Hierusalem the Platina.
vnchrystē gentyle slewe the vnfaythfull Baptista
Jewe. And now in the churche of Anti- Panecꝰ
christ one Bysshop poysoneth an other

Job.34. one prieſt an other, one relygyouſe an
Exo.14. other.

Euſebi9 Celarie. Hermā- nus con- tractus. 8 And vnto this terrible hoꝛſe manne was there geuen a great ſwerd. Longe hath the Loꝛde ſuffred thoſe tyꝛauntes to repgne, muche myſchiefe to woꝛke, great cruelte to vſe. Muche was the perſecucpon, tyꝛanne, and murther, vn- der Nero, Domicianus Traianus, An- relius, Seuerus, Maximinus, Decius, Valerianus, Aurelianus, Dioclecianus Maxencius, Julianus, and ſuche lyke, and much chriſten bloud in theyꝛ tyme was ſhedde.

The Text.

1 And whan he opened the thyꝛde ſeale, 2 I harde the thyꝛde beaſt ſaye. 3 Come, and ſe. 4 And I behelde, and lo, a blacke hoꝛſe. 5 And he that ſate on hym, had a paye of Ba- launces in hys hande. 6 And I herde a voyce in the myd- des of the. iiij. beaſtes ſaye. 7 A meaſure of wheate for

a penye, 8 and thre measures of barleye for a penye. 9 And oyle and wyne se thou hurt not.

The Paraphrase.

1 Vnder trope or secrete mysterye of the thyrde seale openynge, is specyfyed the estate generall of the chrystē churche after the tyme of the martyrs & stronge wytnesses of Jesu, wyche were moost cruellye afflicted and slayne for confessynge his name and truethe. Not that the martyrs were onlye and that tyme and not afore and after, but for so muche as they dyd than moost habounde. ffor in the Rome church besydes other, were slayne all the mynysters of the worde or Bysshoppes as they call them, from the tyme of Peter vnto the dayes of Sylvester, to the number of xxxv. not one of them escaped. After their tyme as the tyrannye of rewlers was stylled, and theyr ragynge crueltye pacyfyed, there arose an other fashioned sort all dyuerse from the other, geuen to bodelye ease and delyghtes of the worlde. Wore desyerouse, were they to rest than

Albert⁹ magnus Mat. 10. Luc. 6 Regino prumiensis. Carolus bouillus.

Lambertus schafnaburgensis. Carolus bouillus

Sigebertus Gēblacēsis

Benno cardinalis

Wernerus Carthusiensis.

Ado viēnensis et Beda.

Cirillus

Augustinus.

Cipriānus.

Hieronimus.

Sigebertus gemblacēsis.

Vincentius.

Antoninus.

to labour, to slepe than to worke, to take than to geue, to banket, than to preache, to dallye than to dye. Then stroue they amonge them selues for the primacye, them sought they ambicyously to regne ouer all. Not one martyr was than amonge them vnlesse he ware a stinkynge martyr made amonge them selues. But all were cōfessours. ffor preachyng was laied a part, and pryde had take vp his roome. Yet were they not longe without contradiccion. ffor than arose hereselyes and scismes, sectes & diuisions, and were spredde the world ouer, lyke as the hystoryes mencioneth. The Sabellianes, Arrianes, Eunomianes Macedonianes, Priscillianes, Nestorianes, and Eutychianes thandiuerselye erred in fayth & opinion of the godhede. The Manychees delyded the olde Testament. The Donatistes helde it necessarye to be rebaptised. The Pelagianes taught that men myght merite heauen without grace, with suche lyke. Then scismes were plentuouse amonge bysshoppes euery where. In the churche of Rome were many altercacions about ye electyon, muche strife, and diuision was

for

for the Papacye, betwixt Liberius and ffelix, Damasus and Vrcisinus, Bonifacius and Eulalius, Simachus & Laurencius, Bonifacius and Dioscorus, Constantyne and Phylip, Eugenius & Silinius, fformosus and Stephanus, Sergius and Christophorus, Benedict and Leo, Gregorye, and Johan, wyth diuerse more. In the whiche some were noted of hereſye, some accuſed of incontinencye, some called insolent, some ruſticall, some rude. Some were accurſed, some depoſed, some ſlaundered, some exiled, some poiſened, some strägled. Some had theyr eyes thruſt out, some wer moſt ſpietfullye murthered. No coloure, cautel, crafte, ſubtyle nor vyolence vnſought to fulfyll theyr miſcheuouſe purpoſe.

Platina. Maucler et alij.

Abbas Vrſpergenſis. Jacobus bergomẽſis. Hermanus ſchedel.

1 The lãbe therfore openyng the thirde ſeale, diſcloſed the milterye therof vnto Johan.

2 Which hearde the thyrde beaſt in ſymilitude of a man, betokenynge ſuche preachers as hath wiſdome in the ſpyrite, ſayinge vnto hym.

Apoc. 4. Rom. 8. Ambroſius.

3 Drawe nygh and percepue, conſidre and wayte.

Auſbert. Zach. 6. Mat. 24 2. Pet. 2.

4 And

4 And anone he was ware and beheelde a blacke horse, in figure representing the afore sayde heretyques and vnpure ministers, ambicious prelates and false teachers, ful of errours, lyes, pryde and incleanesse. Vpon these and suche other rideth Sathan the worlde ouer, for he is theyr master, lord, kyng & father. Suche christophers of the deuill were Phassur and Semeias in the olde lawe, Annas & Caiphas in the newe lawe, Mahomete & the Pope in oure tyme, with all suche prelates, priestes, mõkes, doctours, and other spyrituall dowsipers, as setteth forth them selues with arrogancy, pride pompe, glorye and magnificence of this worlde, not sincerelye preachyng Gods worde.

Job. 41.
Joan. 8.
Hier. 20
Joan. 18.

Marsilius patauinus.
Joãnes Hus in apoca.

5 He which sate vpon that horse, or that reygneth in this congregacyon hath in his hande a deceptful payre of balaũces of abominable iudgementes, wayinge all thynges according to the doctrine of errour and lyes of hypocrites, not proupng the spirites whether they be of god or no.

Joan. 14
Osee. 12.
Prou. 11.
1. tim. 4.
1. Joã. 4.

6 And after this vision (I hearde sayth sayncte Johan) a voyce amonge the. iiij. beastes

beakes. No tyme hath there bene, wher- Apoc.4.
in the kapthfull beleuers and constaunt Mat.28.
witnesses of the verpte in this lyfe, hath Act.1.
not resisted the maisters of lyes, and con 2.Pet.2.
founded theyr errours preserupnge the 1.Tori.2.
vndekpled scriptures. In those dapes
were among the Grekes, Origine, Eu- Eusebio
sebius, Athanasius, Didimus, Grego- cesarien-
rius Nazianzenus, Cirillus, Basilius, sis.
Joannes Chrisostomus, Hisichius, Eua Cassio-
grius, Joannes Damascenus, & Theo- dorus.
philactus. And amõg the Latines were Hieroni-
Certulpane, Cpprians, Lactantius, Hi- mus.
larius, Prudencius, Ambrosius, Hiero- Genadi-
nymus, Augustinus, Prosius, Sedulius, us.
Prosper, and Beda with suche lyke. Isidor9.
What though all they in manye poyn- Trite-
tes haue erred to declare them selues mius.
menne, and least their auctorite shuld be Psal.61.
taken among the people aboue the aucto Esaie.55
rpte of Gods worde. 1.timo.6
7 This is the voyce which come from Esaie.52
those holye beakes or kapthfull seruaũts Hier.23.
of the Lorde. A measure of wheate for a Ezech.4.
peny, and thre measurs of barlye for a Eucheri
peny also. The wheate is the newe testa us Lug-
ment, kayre, pleasant, and swete in the dunẽsis
eatynge. Welt-

8 The merus.

& The barlpe is the olde, more grolle heaupe, and harde of digeſtyon, yet is theyr pryce all one. So muche in value is the one as the other. So pierpouſe are the ſcripturs of the olde lawe for the chri ſten erudicion as of the newe, for both they are the worde, verite, ſpryte, and promes of God. So perfaict alſo is the one as the other (ecche grayne in his kinde conſidred) as the lawe to condemne, and the goſpell to ſaue. So neceſſarye is it to the ſinner to knowe his fall as to ſe his rayſe. Jn that the barlepe is .iiij. meaſures and to wheat but one, is ſignified that the olde teſtament contayneth the olde law, Pſalmes and prophecies, and the newe the onlye doctryne of Chriſte, and cōfeſſing altogether .iiij. diſtinct perſons in one godhede againſte the afore ſayde heretykes & errouneouſe prelates. Whanſoeuer therfore the deuill goeth forth with his blacke horſe or deceptfull doctours to ſubuert the wayes of the Lorde with hys vntrue balaſtes of crafty interpretacyons and falſe iudgementes in the ſcripturs, attende you to thys voyce of the faythfull fathers, & ſtande by the trueth whiche is the onlye pryce

Pſal. 18. 2. Tim. 3 Pſal. 118. Eſa. 40. Gal. 3 Mar. 16 Rom. 3

Origenes. Hieronimus. Roma. 1. 1. Joan. 5. 1. Tim. 4 2. Joā. 4. 2. tim. 2. Math. 4 1. Tim. 4

Pſal. 118 Joan. 8

of

of both Testamētes, with Christ which fulfilled the lawe, and commaunded vs to serche the scripturs, & with his Apostles which alleged the same. Whan the figure troubleth you, conferre it wyth the verpte, and the shaddowe with the lyght. Joan. 5. Act. 2 Hebre. 9. Psal. 4

9 The dulcet wyne and the fragraunt oyle se thou hurte not, sayeth the sayde voyce, hyndre not the worde of God, whiche is the swete wyne that replenisshed the herte with gladnesse, and the wholsome oyle that comforteth the soule in trouble. Delycious it is in aduersite, and solacious in all weakenes. Corrupt not the texte with false gloses, take not from vs the swetenesse therof, defraude vs not of the frutefull sauer. Let ỹ texte be whole, the sence vncorrupt, & the iudgement right. And that shall well be yf nothing be added vnto it, nor nothynge taken from it. Deu. 12. Eccl. 40 Esai. 61 Luce. 10. Franciscus lambertus ī libro de prophecia. Apoc. 22

The Text.

1 And whan he opened the fourth seale, 2 I herd ỹ voice of the fourth beast saye. 3 Come and se. 4 And I loked, and

& beholde a pale horse. 5 And his name that sate on hym that was death. 6 And hell followed after hym. 7 And power was geuen vnto them ouer the fourth parte of the earth, 8 to kyll with swearde and wyth honger, 9 and with deathe of the beastes of the earth.

The Paraphrase.

Joānes Hus in a liquot lo ca apoca. Wernerus carthusian9 in fasciculo.

1 In the. iiij. seale opening is vnder secrete figure mencyoned the vniuersall estate of the christē churche after the increase of the afore saied heretykes, and the rapse of the ambicious prelates. And though the Arrianes and Eutycianes with suche lyke heretikes were than put to silence, and al thinges pacifyed, partly by the publike power and partlye by the continuall disputacions & writinges of the faythfull doctours and catholyke fathers, yet continued the bishoppes stil in their vanities, & the prelates in their pryde,

pope, wherbye the trueth was finished and the light had a sore eclips. Wayle they sought for newe promocyons. Furthermore they compassed to augmente theyr dignities. Continual was their study to get preheminence, to winne honoure, and to obtayne superiorite, not without the destruccion of kingdomes, the vtter decaye of commynaltees, and vnspeakable murther of peoples. John the archebishoppe of Constantinople, contended to be the vniuersal patriarke. Bonifface the thyrd of that name bishop of Rome, toke vpon hym to be the head bishop of all the worlde, and Gods only vycar in earthe. Mahomet boasted hym selfe to be the great Prophete and messenger of God. Thus was Christes lore without seame among them deuyded, and his churche most ruefullye dispersed. Thus out of the corrupted and depraued scripturs toke the Jewes their Talmud, the Saracenes theyr Alchoran, and the bishoppes their popishe lawes and decrees. Than folowed innumerable sectes of perdicion vnder ye Romishe Pope in Europa, vnder Mahomete the falle Prophete in Africa, and

Joannes de Wollnis in speculo ca. 6
Carolus bouillus de septē etatibus mundi cap. 67.
Antonius Sabellicus
Raphael volaterra
Paulus diaconus
Bibliander.
John. 18
2. Joh. 1.
Joannes Annius.
Joannes naucler

Martinus lutherus.
Sigebertus Platina.
Gregorius Odilo cluniacēsis.
Martinus carsulanus.
Raulphus cestrensis.
Joānes stella.
Odilo cluni.
Paulus diacon9.

vnder prester Johan in Asia, whiche wyth their execrable tradicions & rewles banniſhed Chriſt and his pure doctrine for euer. Than ſet they vp ſonge in the churche with latyne ſeruice, belle ringinge, and organe playenge. Than buylded they monaſteries, auaunced ymages, inuēted purgatorye, not without many ſtraunge reuelacions. Than came in that ceremony and that, as ſenſing of ymages, proceſſiō and holy water, with candels, aſhes, and palmes. Than were ſhauen crounes commaūded, holy ornamentes deuiſed, marryage and meates inhibited & halowinge of churches practiſed. At the laſt crepte in the worſhippinge of reliques & ſhrynes, with holy oyle and creame, with the paſchall and pax, with feaſtes and dedicacions, with letanies, maſſes, and dirigees for the dead, and many great myracles folowed. Than were kynges depoſed and made monkes, Emprours put doune & parſhe preſtes ſet vp. No goſpel mighte then be taughte, but to maynteyne thys ware for aduauntage. Vniuerſitees were than buylded and generall ſtudyes founded the worlde

ouer

uer wyth all kyndes of craftye lear-
nynge to vpholde thys newe Christen
religion or prestyshe superstition. The
Antichrites thus spredde and theyr
kyngedome well set forewarde, the ly-
ghte was clerelye extincted, and darke-
nesse ouerwent the whole worlde.

Moche marueyled alwayes the therus.
poore chosen flocke of Christ, and were Gene.1.
greatlye troubled in theyr myndes to Luc.12.
beholde thys greate confusion, tyll the
lorde opened vnto them the fourth seale Apoc.5.
of hys boke, in the which all was writ- Dani.12
ten from the beginnynge. In that seale
openynge, the Lorde shewed what the
head rulers of hys churche were, euen Zach.6.
very hipocrites rightly compared vnto Mat.6.
a pale horse. For after their dissembling Esa.1.
maner they shewed sadde countenaun-
ces outwardly to apere fastynge, and
babled very muche to seme deuoughte
menne.

And as the lambe had opened the Apoc.4.
fourthe seale (saith S. Jhon) I harde the Dani.7.
voyce of the fourth beast, which semed Mat.4.
vnto me an Egle, representynge those Joan.1
godly beleuers that are moste highlye Apoca.1.
desirouse of the glorye of God.

Robertus Gaguinus
Hector Boethius
Martinus Lutherus
Albertus magnus

3 Come hyther sayde that voyce. Note
what thou shalt se here, and emprente it
well in thy mynde.

Apoca. 6. 4 And I loketh forth, I beheldt a pale
Apoc. 2. horse, whome I toke for the vnyuersall
Math. 6 sinagoge of hypocrytes or dissemblinge
2. Iohn. 5 churche of Antichrist, pale as menne
without helthe, and bleyke as menne
without that freshe lyfe whiche is in
Christ Jesu.

Roma. 8 5 The name of him whiche sate vpon
Luce. 12. this pale horse was death, for theyr doc-
Math. 6 trine is death and damnacion. What
Math. 23 bringeth hypocresye with him, but de-
struccion of helth? What carrieth dissi-
mulacion, but the vtter decaye of lyfe?
Are their last frutes any other than con
fusion and dispayre?

Esaie. 5. 6 For whye helle commeth after them
Proue. 1. to swallowe in those that are taught by
Luce. 20 them. Eternal damnacion doeth folowe
Apoc. 17. them to eate them vp for euer, whome
Roma. 3. they shall deceyue. Suche is the synall
Hebr. 10. reward of those cursed hypocrites that
treadeth downe Gods trueth, and de-
stroyeth his worde vnder a fayned pre-
tence of the cõtrary God graunt ỹ ther-
fore ones to open theyr eyes and to con-
sider

Lore it, that they are the horses of death, Luce. 11.
least helle here after deuoure them. Prou. 16.

7 Vnto these gaudy the hypocrites and Psal. 54.
beastly antichrystes which are the horse Joannes
of death and carpeth all to darkenesse, hus in ser
and damnacyon, power is geuē (which monibus
is the sufferaunce of God) vpon the de Anti-
fourth parte of the earthe. A great part christo.
of the worlde shall they destroye, muche Apoca. 9
people by them shall perysshe, & be lost.

8 After dyuerse sortes shall they de- Apoc. 13.
priue them of the lyfe euerlastynge. Chriso-
Some shall they slee with the sweard of stomus.
their false doctrine, haupnge a glorious Colos. 2.
shine of wisdome in superstycion and de Amos. 8
vilyhnesse. Some shal they famishe for Mat. 15.
want of Gods true worde, which is the John. 6.
breade of children, and the lyuing foode Luce. 12.
of the soule. Mat. 16.

9 Some will they also poyson with the Luce. 3.
contagyouse leuē of theyr pestylēt lawes Mat. 23.
and traditions, whiche are dayly mynistred and taught by the vyle vermyne Wiclens
of the earth, theyr suffraganes, archede- Psal. 13.
acons, officials, doctours, ministers, fal- 2. Pet. 2.
se preachers, curates, personers, parryth Mat. 7.
priestes, and religiouse, verye beastlye Psal. 73.
both of lyfe and studye. Lorde ones de-

spuer from these deceytfull and rauenouse wolues, which are neuer satisfied thy poore seruauntes that confesse thy holy name, Amen.

The Text.

1 And whan he opened the fift seale, 2 I sawe vnder the aulter, 3 the soules of theim that were killed for the word of God, and for the testimony which they had. 4 And they cryed with a loude voyce, saynge. 5 Howe longe tarryest thou 6 Lorde, holy and true, to iudge, 7 and to auēge our bloude on theim that dwell on the earthe? 8 And longe whyte garmētes geuē vnto euery one of them. 9 And it was sayde vnto thē, 10 that they shoulde reste for a litell season, 11 vntyll the numbre of their felowes & brethern

12 and

12 and of them that should be killed (as they were) were fulfilled.

The Paraphrase.

1 Euident it is by that hath ben seane Zach.6.
and saide afore in these .iiii. horses, what 1.Ti.4.
the estate of the Christen churche was, Jude.1
and is now in these latter dayes. Suche Mat.15.
horrible confusion hath the Antichristes 1.Tim.6
made with their wicked lawes and de- Apoc.18
crees, and with their deceptful doctrine Gene.6.
of errours and lyes to vpholde their Esay.1
fylthye kyngedome of pryde, slouthe, Mat.23
hypocresye, and beastlynesse, that scar-
sely is any thynge cleane, pure & godly.
Nowe do they nothinge but slee. None
other studye haue they in these dayes,
but to persecute, enpryson, and kampsh,
to burne, head and hange. Nowe haue Joh.18.
they obtayned to enter the iudgement Acto.5.
halle, and to syt vpon lyfe and deathe, Joan.19
without dekpling of them selues. Now Esa.59.
maye they both accuse and iudge, both Amos.5
indyte & condēpne, & yet not sayle their Acto.20.
consecrate handes. If any cōtrolle their Apoc.18
customes, or say against their wittherak

they are redy to runne ouer hym wyth
death, whome they carrye to slee bothe
soule and bodye. Neuer was thys more
euident than after the tyme of Berenga-
rius in the Waldeanes, publicanes and
Albigeanes, of whom an hondreth thou-
sande were slayne, an hondreth and .iiij.
score brent for that they wolde not abi-
ure, beside that is seene now in thys
age, so manye poore innocentes mur-
thered. ffor no where is it lawfull right-
ly without superstycion to confesse the
name & verite of Christ, a fewe cities ex-
cept, vnlesse men will be torne of these
wolues. And thus is it lyke shall to con-

Bernar-
dus Lut-
zenbur-
gensis.
2 Tim. 3
2 Petr. 3
John. 12
Sopho. 3
Apoc 11.
Dani. 11.

tinew

kynewe to the ende of the worlde, both by this prophecye and also by the Prophecye of Daniel.

1 This hath the lorde shewed in mysterye vnto Johan in the fyrst seale openynge, by whome are mente the true Christen beleuers at thys tyme so well as at all other tymes sens Christes ascencion. Sebastianus meier in apocalipsim. John.1. Wath.13 John.15 Psal.50. Hebr.9.

2 And whan the lãbe opened the fyrste seale, or declared in fygure what shulde be the estate of that tyme to assertayne hys chosen frendes therof, I saw (sayth saynt Johan) vnder the aulter at God whych is Christ (vpon whom the whole sacrifyce of our redempcion was offred)

3 The soules or spretes of those constaunt beleuers, which through the vyolent handelynge of the aforesayd false prelates & antichristes were cruelly put to death by dyuerse maner of tormẽtes, not onlye for the vndefyled worde of God, but also for the syncere testymony of Jesu which they had by the gift of this onelye spyrete. Vnder this aulter remayne all they whyche haue bene kylled for that worthynesse of treuth. In his fayth they slept and styll rest now in his hope. John. 16 Mat.23. Sapi. 3. Psal 115. Apoca. 1. John.14 1.Tes.4. Act.7. Acto.17. Psal.56. Mat.23. 1.Cor.1. Phil.1.

In hym now they lyf for whom they
ones dyed. Under hys shaddowe they
dwell. Under his wynges they flocke,
vnder his couert they clopster. He is
theyr comfort, keper, and defender.
With hym are they nowe, whose pre-
sence they euermore coueted.

Mat.23. ¶ In that they cryed wyth a lowde
Apoc.19. voyce, is sygnyfyed that theyr innocent
Sapi.3. death crieth alweth and requyreth the
Gene.4. great indignacion, vengeaunce, and ter-
Leui.20. rible iudgement of God, vpon those ty-
Psal.10. rauntes, lyke as dyd the bloud of Abel
Prou.6. vpon that mourtherer Cayn.

2.Pet.2. ¶ And this is their dayly crye. O
Psal.25. Lorde God almyghty, so holye thou
Iere.17 art that thou hatest all euill, so trew and
Johel.2. so iuste that thou abhorrest all lyes and
peruerse doctryne, so manyfeste is the
fylthye lyfe of the spyrytuall antychri-
stes that thou seist it, so euydent is their
vnshamefull crueltye vpon thy seruaun-
tes, that thou knowest it. Yet doest thou
leaue them vnpunyshed, and suffre
them vncorrected. Howe longe tyme
wyll it beare thou iudge them to dam-
nacion? What yeares wylt thou take ere
thou reuenge owre bloud?

6 Sure it is that thy lawes are holye, and thy wordes are faythfull and trew. Whye doest thou than permyt these prowde homicydes and spightful mourtherers to defyle them, wyth theyr errours, and blaspheme them wyth theyr lyes: Kyllynge vp thy seruauntes without pyte for holdynge wyth them, and reygnynge here as goddes vpon earth in ambicyousnesse, vayne glorye, pompe, glottonye, and lecherye, wyth other abhominable vyces. Thus these beastlye bellye Goddes doth daylie dyspyte the. Theye treade downe thy testimonies and shede innocent christen blonde in despyght of the.

Mat. 25.
4. Esd. 15
Psal. 15.
Mat. 22.
Apoc. 11.
2 Tim. 4
Luce. 11.
2. Tes. 2.
Apoc. 17.
Phili. 3.

7 Loke ones vpon them therfore accordynge to thy promes, and se thou edwarde them accordynge to theyr wickednesse. Thys reuengement do we not aske for owre scathe, but for the contempte of thy trewthe. Not for owre harme, but for the blasphemye of thy name.

Joel. 3.
Dani. 12
Deut. 32
Psal. 78.
Ezech. 5
Roma. 2

8 And longe whyte garmentes (sayth saynt Johan) verye large and comelye were geuen vnto euerye one of them.

Eccl. 45.
Apoca. 4

A full

Apoc. 22.

Apoca.1. Hebre.11. John.12. Eccle.5. Apoca.7 1.Cor.15 Rom.8. Sophon.3. Psal.15. Isaie.64

A full innocencye, perfyghtnesse, and clerenesse was powred ouer them, and habundauntlye spred vpō them. Indeed they were with an inestimable pureness bye Christ, for whose verytees sake they dyed. With hym they are now in peace, iope, and swetnesse. But whether they be in full glorye afore God or no, that will we not temerouslye dispyne. Sure we are that they be delyuered from all peyne, sorow, and care, and that they clerelye be assertayned to haue that glorye complete both in bodye and soule at the latter daye. More swete is ther estate for the tyme, yea more delyperouse and plesant, than all the delyghtes, prosperyte, and welthe that euer was yet in this worlde.

Rom.8. Ephe.3. Act.13. Psal.4. 1.Thes.4 Titum.2 John.17. Luce.21. Apoc.20

9 And as they were in this swete solace, muche desprouse of theyr bodys delyueraunce from corrupcion, they were requyred bye these secrete heauenlye meryon of Christ (as we are in this lyfe bye the outwarde worde)

10 Pacientlye to pause for a whyle and quyetouslye to rest for a season. 11 Vntyl such tyme as the complete nōber of their constaunt fellowes & faithful bretherne.

12 Yea and of all those poore creatures
that shulde be kylled by these vnsacrate
blould soupers for his treuthes sake, lyke
as they were afore, shulde be fulfylled
and wholly accomplyshed accordynge Actu. 13.
to the eternall predystynacion of God. Psal. 15.
And so much the rather to content them Esai. 61.
selues with theyr peceable and quietouse Jaco. 5.
estate for theyr brethernes sake, that it Apoc. 21.
shulde not be longe eree theyr death we- Roma. 8
re reuenged, and they restored to a full 1. Joh. 3
tranquylyte. ffor nothynge in compa-
rison are the sufferynges of thys tyme,
to that glorye whych shall be shewed vn
to the chosen sort in that day. Let no mā
thynke where as Christ hath willed tho- Psal. 12.
se soules to rest, that they slepe in death, John. 14
for they rest in hym which is lyfe. But Ezec. 43.
of hym they are not, he is theyr aulter, John. 8.
he is theyr couert. They lyue, they deter Phil. 3.
me, and in swetnesse they abide the latter 1. John. 2
daye, and all vnder hym. Theyr wyght Apoca. 1.
garment of innocencye they haue onlye 1. Tim. 2
by hym. Worshyp hym than and not 1. John. 2
them. Praye and call vpon hym and not John. 15.
vpon them. ffor he is the onlye medya- 2 Mac. 13
tour, and generall aduocate to God the Rom. 8.
father, so well for them as for you. No- Hebre. 7.
thynge John. 5.

thynge can they do but by hym. Their office is not to heare suters causes, nor to go to and fro, but styll to rest abydynge the glad daye of their deliuerance. It is Christes onlye office to receiue all complayntes, to pleate them, and to iudge them.

The Text.

1 And I behelde whan he opened the fyrst seale, 2 and lo, there was a great earthquake, 3 and the sunne was as blacke as a sacke clothe made of heare. 4 And the moone waxed euen as blonde. 5 And the starres of heauen fell vnto the earth, 6 euen as a fygge tree casteth from her hyr fygges, whan it is shaken of a myghtye wynde. 7 And heauen banyshed awaye, as a scroull whan it is rolled togyther.

8 And

8 And all mountaynes and yles, were moued out of their places. 9 And the kynges of the earth, and the great men, and the ryche men, 10 and the chefe captaynes, and ỹ mightye men, & euerye bonde man, & euerye fre mā, 11 hidde themselues in dēnes, and in rockes of the hylles, 12 & sayde to the hylles & rockes. 13 Fall on vs, 14 & hyde vs from the presence of him that sytteth on the seate, 15 & from the wrath of the lambe. 16 For the great daye of his wrath is come. 17 And whom can endure it?

The Paraphrase.

1 Not yet is the pale horse downe nor his impyrye ended, but styll he rageth the worlde ouer. Styl reygneth the antichristes

Joannes Hus in aliquot locis apocalipseos.

Wicle9 de sermone domini in mon te. li. 2. Dani. 8. 2. Tell. 2.

chrystes, wyth theyr hypocresye & false doctryne, the pope here in Europa, and other not all vnlyke vnto hym in Asya and Affrica. But for that Europe is onlye knowne vnto vs, of that wyll we onlye dyspeyne. In namyng the pope we meane not hys persone, but the proude degree or abhominacion of the papacye. The greate antychryste of Europa is the kynge of kynges, the prynce of hypocrysye, the man of synne, the father of errours, and the master of lyes, the Romyshe pope. He is the head of the sayd pale house, whose bodye are hys Patriarkes,

Cardes

Cardinalles, archebishoppes, bysshops fatt prebendes, doctours, prietes, abbottes, prpors, monkes, chanons, friers, nonnes, pardoners, & proctours, with all the sectes and shorne swarme of perdicion, and with all those that consent with them in the Romysh fayth, obeynge their wycked lawes, decrees, bulles, preupleges, decretales, rewles, tradicions, tytles, pompes, degrees, blessinges, counsels, and constitucions, contrarye to Gods truth. The wickednesse of these hath so darkened the blynd world, that scarse was left one sparkle of the verye or of the true Christen fayth. No wereran men dwell to greater losse of theyr soules helth, than vnder theyr abhominacions.

Wicleg in supplemẽto tritalogi. Franciscus lambertus in commentarys regule minorũ. Sebastianus frãc tertia parte chronicarum.

1 This knowe they well whom the lãbe hath delyuered from their darke synagoge, and to whom he hath in these dayes opened the spyrt seale of the boke, raisynge vp the spretes of manye to detect by his holy worde their shamefull abhominacions. Blessed be the name of that lorde, whiche hath nowe so mercyfullye vysyted his poore people from aboue, sendynge his worde vnder ỹ tipe

2. Cor. 6. Actu. 2. Apoca. 4 2. Cor. 4. Apoc. 18. Luce. 1. psal. 106.

or figure of this lambe, to open vnto them at the fyrst tyme of darkenesse, the vi. seale of the hidden misteries of the
Apoca.5. boke. I loked yet farder (sayth saynt
Ephe.4. Johan) and as the lambe Christe disclo-
John.1. sed the fyrst seale to manifest the clere-
Luce.12. nesse of his truethe and to shewe the esta
2.Tess.2 te of his churche, anone I behelde a mar uelouse earth quake aryse. Moost lyuely was this fulfylled soche tyme as
Waldē. Wyllyam courtenaye the archebishop
Polido- of Caunteburye with antichristes syna-
rus li.20 goge of sorcerers sate in consistorye a-gaynst Christes doctrine in Johan Wicleue. Marke the peare, dare, and houre, and ye shall wondre at it.

Mat.24 2 The gospell onesy preached, and the
1.Tess.2. verye tyme syncerely opened, (whose natu-
Luce.12. re is to condemne their superstitions)
Acto.4. the earthlye and carnall Antychristes
John.16 swelle, frette and were madde, they
Apoca.2. threten, curse, and blasphemye, they ron ne vpon the faythfull mynysters with terrour, cruelte and fercenesse, haunge
Aeneas at their hande the ayde of wicked pryn-
Siluus. ces and blynde gouernours. Suche a terryble earth quake was the generall counsell of Constaunce agaynst Johan

Hus

Hus and Hierome of Prage and here in Englande againste the kynge (whan he sett forth the gospell) the sedicious risinge of Lincolneshere, and the traiterous bpare of Porkeshere, in their pilgrimage without grace, were as neither wanted the false counsayll of bishoppes, the riches of abbeies of benefices, nor yet ye cruell hartes of preistes. A thousande bowes and as many billes beside other weapons were there amonge preistes & religious to one pore testamēt of Christ to subdue the verite. Yet hath the lambe ouercome̅ them, and declared their grett wisdom in that enterprise folishnesse, lyke as he dyd also in Germanie amonge them whiche maintained thesame spirituall quarell. Yet is not this earth quake pacyfyed, but styll they rise vp againste Christe and his worde, and dailye they counsel together to condemne his truth, that we shoulde knowe hym to be the stone of contradyction, the stombling stone, and the rocke of reproche.

An experiment of our time in Englande.

Aduersus hos sunt scripta, moxisoni

Apoc. 17.
1. Cor. 1.
Sebastian meier
Micleus
Psal. 2.
Actu. 4.
Luce. 2.
1. Petr. 2

3 The sunne apered so blacke as a sacke clothe made of heare. What though Christe bering the clere sunne of righ-

Mala. 4
Hebre. 1.
1. John. 1

foulneſſe, and the ſhynynge ymage of
Eccli.42 God, can not be darke in hym ſelfe, no
2.Cor.4 more than can the materyall ſunne in
Johel.2. his owen nature, yet maye his clereneſſe
2 Mac.1 beholde from vs by the myſtes of falſe
Ephe.4. doctrine, lyke as is the ſunnes bryghtneſſe by the ſhadowe of the clowdes.
ffor the more men delyght in ceremonyall tradicions, the blinder they are, & the leſſe knowlege they haue of God.
Pſal.44 To them ſemeth not Chriſte the fayreſt
Canti.5. among men, well coloured and bewty-
1.Cori.1. full, and gentyll as a lambe, but yll fa-
Hier.44 uered, blacke and ſtubborne. And ther-
Baruc.6 fore they haue no mynde to hym. They
John.4. rather ſeke helpe, helth, & light of other
1.John.3 thā of hī. They thynk it moch better to
Mich.3. praie to dead ſayntes, & offre to ydolles, than to cal vpon God in ſpyrit & verite, & to helpe their poore neighbour at his nede. More pleaſure thei haue to folowe mēnes dreames, than the verite of God. ffor ẏ is to them blacke as is ẏ heeriſacke cloth. It is darke, rough & foliſh vnto them, they can perceyue no beutye in it.
Eſai.5. 4 The Moone became all to gether
1.Corin.1 as bloude. The churche beynge ſom tyme fayre as the Moone, and takynge

her

her lyght of Chriſte, is nowe wexed all carnall. Nowe is ſhe taught onlye of fleſh and bloud, refuſynge the doctrine of God and his ſpirite. Nowe reigneth euerye where the corrupt fantaſies of men, a fewe places except. And ſure we are that neyther fleſhe nor bloud ſhall obtayne the kingedome of God. Neuertheleſſe yet all the worlde hath not periſhed in this bloudye churche. Alwayes hath there bene ſome that hath had the ſpirite of the chyldren of God, what though they haue erred ſore in manye thynges. Though Benedict, Bernarde, and Bruno, Albert, ffrancys, and Dominick, wyth manye ſoche other were farre out of square from the reule of Chriſtes goſpell, yet doubt I it not but the mercye of God hath ſaued them through faith for Jeſus Chriſtes ſake. In the myddes of falſe doctrine and deuyliſhe tradicions he hath preſerued them lyke as he preſerued the iij. chyldren in Daniel from the heate of the burninge fornace. Though all at that time were bloud through cruel decrees yet were not all men ſo taken afore God, for then ſhuld none haue bene

Cant. 6.
Apoc. 17.
Mat. 16.
John. 10
2 Tim. 4
1 Cor. 15.
2 Reg. 19
Rom. 11.
Galat. 4
Pſal. 61.
Polidorus Vergilius.
Ephe. 2.
Roma. 8
John. 18.
Dani. 3.
ffranciſcus Lambertus li. 2. in Apocalipſim.

saued, none shuld haue possessed his hea
uenlye kingdome.

Mat.24 5 And the starres from heauen fell
1.Cor.4. doune vpon the earth. The mynysters
Math.5. of Gods worde whyche should declare
Dani.12 his rightuousnesse and be the lyghtes
1.Tim.4 of the worlde, were fallen from the hea-
Roma.1. uenlye doctryne of Chryste and from
1.Tim.6. the syncere scrypptures, to worldlye lear-
2.Tim.3 nynge and earthlye fantasyes. Mo-
thynge can be more euydent than thys,
specyallye to them that hath redde the
tryflynge workes of the sophysters,
sentencioners schole doctours, canonp-
stes, and sum mystes. As are Dons,
Dorbel, and Durande, Thomas of a-
quyne, Gerarde, and Gyles of Rome,
Bonauenture, Baconthorpe, and Gui-
Joannes do, Caldrinus, Bobius, and Baldus,
tritomi9 Panorminus, Rosellus, and Rosius,
Arnold9 wyth an infynyte rable of suche dyr-
bostius. tye dottages and fylthye dregges. Be-
Jacobus syde the great heape of the folysshe ser-
bergomē mons of Bernardine and Vincent, Po-
Agrippa merij and Soccij, Mallparde and Bar-
lett, De vorag yne and de Bugaria, Dis
cipuli and Dormi secure, Wade mecum
and Rapiunt Hinc inde, wyth all su-
che

the beastly beggery & lousye learninge.

6 These starres hath thus myserablye of all longe tyme fallen, like as doth the infected fygges whan the fygge tre is shaken of a mightye stronge wynde. ffounde fyckle vanpters, desyre of worldlye promocions, feare to haue displeasure of fryndes, aduersyte, veracio, and trouble, with suche other blastes here, hath caused the vnprofytable instructers of the people to fall from Gods heauenlye verite vnto fables, lyes, tryfles, & mooste pestylent wycked errours.

7 So that heauen hath vanished away from them, as doth a scroule whan it is rolled vp together. Trewe preachinge of the worde whiche is verye heauen, hath bene with drawne, the veritie hath bene closed vp, Christ hath taken his leaue, the spirite of God hath forsaken the the sincere faith hath fayled, chrysten workes hath decayed, whan their darke diuinitye, dead ceremonies & croked statutes of their fathers hath bene in place. Nothinge hath remayned spyrytuall Godlye, heauenlye, holye, rightuouse, wholsome, nor whortye our christē vocacion amonge their solemne shaddowe

1.Joh.2. Esai.34. Osee. 2. Luce. 8. Pruma-sius. Anshert9 Haymo. 2.Tim.4 Esa. 34. Amos.8. Psal.49 Roma.1. 2.Tess.2 Psal. 11. ffranetl-cus Lam bertus.

Sebastia mus me- per.

and sacred sorceries. If it hath, it was neuer yet seane. And that knowe they full well, whiche hath vnfaynedlye receyued Christes gospell.

Joã Hus

Abac. 3. 3. John. 1 Math. 12 Wicle9 in' lib. de eccleſia & mẽbris.

8 All mountaynes and yles were remoued from their places. Not onlye the hygh mynded antichristes, but all so the dyssemblynge hypocrytes are enforced manye tymes and agaynst theyr wylles compelled by the open verye and euident scripturs, to denye that afore they hyghly affyrmed and to graunt that afore they hyghly denyed.

Martinus Lutherus de traditionibus fugiendis. Dani. 8. Joannes gocchi9.

The Bysshoppe of Rome was afore Gods vicar and head of the churche, he is nowe neyther of both. They had sumtyme a purgatorye, and nowe they haue none. Pardons are forgotten, pylgrimage is not spoken of. Faith in Christ nowe iustifieth without their vayne wyll workes. They haue put men to death for that they nowe affyrme, yet are they not ashamed of ỹ cruell murther. I hope in a while they shall out of more places, and graunt will they nyll they, to more christẽ veritees, though their selues be neuer ỹ nigher saluacion, for that they do it not of goodwill, but cõpelled.

9 The

9 The kynges of the earth, more lo-
kynge for theyr owne preheminẽce thã
for the glorie of God, the greate men
more sekynge theyr owne pleasurs thã
the common wealthe of the people, the
ryche men oppressynge the poore.

10 The capitaynes decepuyng the cõ
mons, the stronge men ouerthrowynge
the weake, euery bonde seruaũt doyng
vntrewe seruice, & euery fre master vn-
godly occuppenge hys faculte.

11 Hath hydde themselues in dennes
of the sayd rockes and hylles. When
they haue done all mischief & wroughte
all wickednesse, tyrannye, manslaugh-
ter, rape, aduouterye, lecherye, extorcion,
idolatry, sacrilege, with all other abho
minacions and can doo no more, than
runne they to those hypocrites, thã seke
they vp those antichristes. There must
they be confessed, there must they hyde
theyr synnes. They must be couered w
hys dirtye merytes, and with hys holy
whordome. And to be prayed for, that
monastery muste be buylded, and that
prebendarie or chaunterye must be foũ-
ded. There must be masses and diriges
there must be annuaries and bede mẽ.

Psal. 2.
Esa. 1.
Joãnes Wicleꝫ in suo trialogo
Joãnes Hus.
Haymo wesseliꝫ groningensis. in opusculis.
Apo. 18.
martiꝫ Luther in annotationibus.
Mathei Joãnes,

paleoni- He must be berped in sapncte ffrancys
dozus in grape coote, and he in oure ladpes holy
cronicis. habyte. He must haue saint Dominikes
Eralm 9 whode, & he sainct Augustines gyrdle.
in suis
collo- 12 And thus they crye to those earthlye
quijs. hylles and rockes, to those fylthy dōge
heapes, or deanes of wylde beastes w
a fearfull desperate conscience.
Esa.1. 13 ffall vpon vs with such stuffe as ye
haue. Couer vs with your workes more
than nede. Prape, prape, prape, singe,
Mat.25 singe, singe, sape, sape, sape, rpug, ring,
Luc.20. rynge. Geue vs of your ayle, for our lā
Racio- pes are out. Helpe vs with your latyne
nale di- Psalmes. Releue vs with youre lyppe
uinorū. labour though al, be but donge & earth.
Ddilo Conforte vs with Placebo. Helpe vs
chymia- with Requiem eternam. Poure out
censis. your Trentall masses, spewe out youre
Commendaciōs. Synge vs out of that
hoote sperp Purgatory before we come
there.

Esa.2. 14 Hyde vs from the fereful presence
Wsee.10 of hym that sitteth on the trone, whome
2.Cor.1. we neuer knewe to be a merciful father
2.Pet.3. in all our Romish meditacions, and the
Ephe.4 scriptures we abhorred that so woulde
haue tanght vs.

15 Cōueye

15 Conuerte vs cleane from the wrath of he vngentyll lambe, whose doctrine we neuer fauored, nor whose goodnesse we neuer yet trusted.

16 For the great daye of hys wrathe is come. So certayne we are of hys terrible iudgement, as it were now in doynge. So sure we be to fele hym a righteouse iudge, as we are sure he lyueth.

17 And who can be able to endure it? who can abyde it doing so much cruelte rape, murther, bryberye, with all other abhominacions, as we haue done, leauyng wicked lawes behynde vs styll to contynew the same? Well, with you we haue left our whole rekenyng, ye know oure dedes. Aunswere you for vs then, for we dare not be seane. If your ydle merytes helpe vs not, we loke for no grace at his hãde. If your soules be not for ours at that daye, we perysshe for euer and euer. For we haue not releued hym a hungred, a thyrste, harbourlesse naked, sycke, and emprysoned, in hys poore bretherne, and confessynge hys name and veryte. But rather wee haue abhorred, and reuyled, blasphemed, spoyled, emprysoned, shamed and perse-

Ioel.2. Esa.13. Mat.25 Mala.3. Mala.5. Apoc.17

Luther9 Erasm9 de cõfessione.

Esa.58 Ezech.18 Eccle.7. Mah.5 Luce.6 Act.8. Ioan.15.

Mat.2. perſecuted hym vnto death in them, de-
Apoc.18. uiſyng moſt terrible tormentes for thē.
Luce.11. Thus is there amonge the wicked ſort,
Heb.10. prynces and other (where as the worde of God is publiſhed) not onely a doubt of theyr ruynouſe fal or decaye, but alſo a fearfull expectaciō of the terrible iudgementes of God for contempt of the ſame.

The ſeuenth chaptre.

The Text.

1 And after that ſaw I foure aungels, 2 ſtande on the foure corners of the earthe, 3 holdyng the foure wyndes of the earth, 4 that the wyndes ſhould not blowe on the earthe, 5 neyther on the ſea, 6 neyther any tree. 7 And I ſawe an other aūgel, 8 aſcēde from the ryſyng of the ſunne 9 whiche had the ſeale of the lyuyng God. 10 And he cryed with a loude voyce, 11 too the

foure

four aũgels(to whom poure was geuẽ to hurte the earth and the sea) 12 sayinge. Hurte not the earth, neyther ẏ sea, neyther the trees, 13 tyll we haue sealed ẏ seruauntes of our god in theyr foreheades.

The Paraphrase. 1.

MOre manifestly yet are described here after, tyll vnder the misterye of the .vi. seale openynge, the hipocrites, antichristes, tyrauntes, and cruel magistrates, forbiddinge the trueth and condempning the worde

Apoc. 6.
2. Pet. 2.
Acts. 4.
2. Cor. 2.

woorde of God. After thys (sayth saint Johan) I sawe .iiij. aūgels of darkenesse
Luce.22. suffred but not sent of God. These are
Jude .1 the aforesayde hypocrytes with theyr
1.Tim.4 false doctrine, the antichristes with their
Colos.2. pestilent decrees and tradycyons, the cruell prynces wyth theyr tyrannouse lawes, and the ungodlye Magystrates wyth theyr ignorannce and blyndenesse.

Esa 20. 2 These stande upon the .iiij. corners
Esaie.11. of the earth, they reygne in the .iiij. quar
1.Tim.4 ters of the worlde, with lyes in hypo
Exod.1 crysye, errours in superstycion, with ty
2.Par.9 rannye in poure, & cruelte in executinge
1. Cor.2. humayne lawes.
Mar.16 3 They witholde the .iiij. wyndes of
Act.4 the earth. The doctrine of the spyrite, which God hath sente to be blowen the worlde over, they withstāde, resiste, stoppe, bere, and euermore persecute.

Gene.2. 4 Leaste it shoulde blowe upon ỹ gar
Joan.16 the which is the gardene of God, dry
.Jaco.1. uynge awaye from thence all fylthie &
Hebr.13. corrupcion.
Mar.8. 5 Or on the sea, whiche is the wave
Luce.6 rynge conscience, bryngynge men to a

gupe-

quyetouse holde and sure stepe in the Lorde.

6 Or vpon any tree that is growyng here, whiche are menne whome God hathe planted on earthe to fructifye in Christ to the confort of other. Wynde can be here no fickle vanyte as ỹ wynd of this worlde is, for so muche as it cometh from aboue. These furiouse aungels care not what cruelte they exercise to dryue awaye this heauenly blast. They laye about thē lyke Termagaūtes, they inhybit, sequestre, bānysh, enpreson, slee, hange, heade, bourne, and droune the poore preachers of the verytie, the vessels of the election, and organes of the holy Ghost, and theyr ferternesse hath no ende. Theyr poure in darkenesse prosperyth vpon earth, and shal do tyll they haue fulfilled the whole measure of theyr wicked fathers, and made vp the numbre of Goods chosen flocke vnder the aulter. Psa.134 Jaco.1 Apoc.12. Act.5. John.16 Sebaldianus. Meyer. Act.9 Pro.27. Hiere.12 Mat.23. Apo.6. Apoc.20

7 And whyles these execrable aūgels were yet stoppynge thys wynde, or letynge the fre passage of the gospel preachynge. I beheldē (sayeth sayncte Jhon) Alberty.

an

Mat .11. an other aungel of a diuerse nature fro
westme- them, for he was the true messenger of
ri collec- God, betokenyng the Prophetes, apo-
tanea. stles, and all iuste preachers.
Joan.6. 8 He came forth from the risynge of
Mar.16 the sunne, or as one taught of God in ye
Luce.6. syncere doctryne of Christ, he hath step
ped forewarde to publyshe the same, and
dynge vpwarde from the lowe spere
of mekenesse to do that godly office.
9 He had the seale of the liuyng God
in hys hãde, which is the effectual word
Ezech 9 of trueth in hys mouth, to execute it.
1.Cor.1. The true ministers of godsverite haue
Psal.4. poure to marke hys faythfull seruaun-
Ephe.1. tes vnto saluacion. Theyr tunges are ye
Psa.44 writinge pennes of the holy ghoolt, by
1.Cor.3. whome the worde of God is registred
in the hartes of theim that beleue. For
fayth is the very signe, whereby Gods
seruauntes are knowen to be the chyl-
dren of Adopcion, or of the inheritaunce
promysed by grace.
Gala.4 10 And the sayd aungel cryed with a
Ephe.2. loude voyce, he boldely with an ernest
Hiere.1. spere vttered the verytc, fearynge no
Mat.10 worldely displeasure. Thys voyce a-
Luther9 gaynste the vnbeleuynge antechristes

was

was neuermore erneſt than now in our tyme, as well in writinges as in preachynges. And farder hath it gone by bokes written, than by wordes ſpoken, and muche more people conuerted. Erasmꝰ Decolãpadius. Zuinglius.

11 An erneſt meſſage from God was this vopce to the ſaꝑd. iiij. aũgels of his wrathe, whiche were by his ſufferaunce permitted cruelly to handle and to hurt hys people to theyr ſaluacion and theyr owne dampnaciõ, whiche people dwelled as well vpon the ſea as vpon ẏ lãde as well in the cloſe plãdes as in the opẽ countre. Dani.7 ſebaſtianus. Meyer. Sapi.3 frãciſcꝰ Lãbertꝰ

12 And the vopce was this. Sequeſtre your fercenelle for a tyme, & in no caſe preſume after any cruell ſorte to harme neyther the earth, nor the ſea, nor ẏ grouynge trees. Suffre the goſpel to haue hys free courſe, ſtoppe not the paſſage of Gods worde, lette not the wynde of hys verite blowe without impediment. Though ſome hartes be worldly, ſome conſciences wauerynge, and ſome mynds barren and vnfrutefull, yet maye they repent & come to goodneſſe. Whã the ſede is ſowen, ſome falleth vpon the good earth, and bringing forth frute in Apoc.9. Robertꝰ tuitiẽſis mat.24. Hiere.31 Tanti.4 Pſal.38 Hiere.22 Luce.8 Mat 13. Luce.19.

habsidañce. Zacheus of a great extorcio
Mat.9. ner became a righteouse man, Mathew
Act.9 of a Publycane a trew Apostle & Paul
Canti.4 of a persecuter a gentle preacher.
Rom. 8. 1; Cease therfore from witholdynge
Eze.9. the swete blaste of the scriptures tyl we
2.Cor.1. haue sealed vp the chosen seruauntes of
Heb.11. our eternall God in theyr foreheades,
or enprynted faythe in theyr hartes by
hys spryte, whiche is the marke of salua
cion, and tyll we haue tokened vp the
Joan.1 whole nũbre of them. This to be mar-
Ezech.9 ked vp for the seruauntes of God, is
Roma.9 not onelye to beleue after the mynde of
Mat.5 Ezechiel, but also to lament the abhomi
Luce.23 nacion, and bewayle the wickednesse
Apoca.5 that is done here. None are of that sorte
vnles they sorowfullye mourne to see
God blasphemed, the name of Christe
disdayned, the trewe troden vnder the
foote, and the perfyght Christen church
Strab9. despopled. By the aforesayde aungel is
Haymo not mente one Christen preacher alone
Albert9 but manye, for soo muche as it is here
magn9. sayde. Tyll we haue sealed the seruañ-
Hier 26 tes. &c. For after that one hathe be-
1.Tim.3 gonne, manye dothe continewe it. In
Act.4 that hath bene spoken afore is it manye

felt

feit, that were the tyraunte neuer soo madde, and persecute they neuer so sore to stoppe Goods woorde of hys course yet canne they not so preuayle agaynste it, but it cometh too theim whome God hath appoynted too be marked by for hys. They wyth all the deuilles in helle canne not with holde it frō them, whoin GOD hath prefixed too make vp hys numbre. And though that the antechri-stes and murtherers thynketh them too be very fewe, by reason of theyr wyc-ked lawes, cruell constitucyons, threte-nynges, & terrible tormētes, pet is their nūbre infinite lyke as here doth folow.

Rom.8.
Mat.16
Ephe.1.
1.Joā.2.
Apoc.22
Acto.20
Sapi.3

The Text.

1 And I hearde the num-bre of them whiche were sea-led. 2 And there were sealed an .C. and. xliii. M. of all the trybes of the chyldren of Israel. 3 Of the trybe of Iu-da were sealed. xii. M. 4 Of the trybe of Ruben were sea-led .xii. M. 5 Of the trybe of Gad were sealed .xii. M.

6 Of the tribe of Aser were sealed .xii. M. 7 Of the tribe of Neptalim were sealed .xii. M. 8 Of the tribe of Manasses were sealed .xii. M. 9. Of the tribe of Symeon were sealed .xii. M. 10 Of the tribe of Leui were sealed. xii. M. 11 Of the tribe of Isachar were sealed .xii. M. 12 Of the tribe of Zabulon were sealed xii. M. 13 Of the tribe of Joseph were sealed. xii. M. 14. Of the tribe of Beniamin were sealed .xii. M.

The Paraphrase.

Apoc.6. Joan.6. Roma.8 .Joan.17 Deut.7 14.et. 26 Exod.4

1 And I harde (sayth sainct Johā) the numbre of thē rehersed, which were sealed with the sure token of faith, & marked vp for the heauenly inheritours in Christ, not for one countre, but for the whole worlde. ffirst were the Israelites named, for soo muche as they were the peculiar nacion, whom God fyrst chose

for

for hys owne people. Israel is myne eldest sonne, sayth the Lorde. After theim folowed in course the gentyles as the yonger sonne, that we shoulde therebp knowe that all people, whiche feareth God and worketh righteousnesse, is accepted vnto hym. Esa.60. Act.10. numero signatorum.

2 And there were sealed vnto ỹ Lord an hundred and .xliiij. thousandes of all the trybes of the chyldren of Israell, to haue the lyfe euerlastyng, of euery trybe .xii. thousande persones. Hebre.9 Gen.29

3 Of the chosen trybe of Juda the fourth sonne of Jacob, of whom Christ descended, were sealed vnto God .xii. thousande. Hebr.7

4 Of the mighty stocke of Ruben the fyrst sonne of Jacob by Lia, were marked vnto the Lord .xii. thousande. 1. Par.5 Gen.29.

5 Of the happy kynred of Gad the .vii. sonne of Jacob by Zepha, were tokened vnto lyfe .xii. thousande. Gen.30 Num.1. Gen.30

6 Of the blessed trybe of Aser the eyght sonne of Jacob by Zepha, were sealed vnto the heauenly felowshyp .xii. thousande. Josu.17. Gen.30 Deu.33. Gen.41.

7 Of the plenteouse of spryng of Neptalim the .vi. sonne of Jacob by Bala, Num.32 Judic.18

Gen.41 were sygned to be partakers of ioye w
Num.32 Christ.xii.thousande.
Judi.18. 8 Of the notable parage of Manas-
Gen.29 ses the eldest sonne of Joseph in ỹ stede
of Dan, because of ydolatrye, were no-
ted for the frendes of God twelf thou-
sande.
9 Of the humble trybe of Symeon
the second sonne of Jacob by Lia, were
sealed to the heauens felicitie.xij. thou-
sande.
Deu.10 10 Of the sanctified successe of Leui
Gen.29 the thirde sonne of Jacob by Lia, were
marked vnto saluacion.xij.thousande.
Mala.3 11 Of the pleasaunt posterite of Is-
Gen.30 char the.ix.sonne of Jacob by Lia, were
1.Cor.2. tokened to the ioyes euerlastynge twelf
Gen.30 thousande.
2.Tes.1. 12 Of the famouse trybe of Zabulon
Gen.30 the.x.sonne of Jacob by Lia, were sea-
Hebre.9 led to the kyngedome heauenlye .xii.
thousande.
13 Of the righteouse stocke of Joseph
the.xi.sonne of Jacob by Rachell, were
sanctifyed to Christes inheritaunce.xij.
thousande.
Gen.35. 14 Of the godly kyndred of Benia-
min

Iamin the twelf sonne of Jacob by Rachel, were elected vnto the eternall heritage twelf thousande. Thys set numbre of twelf thousande for euery tribe of the Israelytes, betokeneth a notable multytude in euery kyndred of the ym, certenly appoynted of God vnto saluacyon. And it is not to be vnderstande vpon them that are past, but rather vpõ them, whome it shall please God to cal in thys latter age vnder the .vi. seale openynge. Whome Paule calleth the remnaunt whiche shalbe saued, accordynge to the electyon of grace. ffor lyke as by the fall of the Jewes synagoge for vnthankefully receyuyng the verytie, saluacion than happened vnto the Gethen, soo shall it nowe agayne from theyr carnall churche too the Jewes for the same. God hath not thruste out hys people, but theyr conuersyon shall be as is lyfe from the dead. Thys shall the carnall synagoge of antichristes, hypocrytes, tyrauntes, and cruell magistrates, nomore perceyue at ẏ day than they now decerne those poore creatures whome thei spyghtfully persecute

1. Pet. 2. Collectanea Westmeri. Otho brũfelsius de tropis scripturarum.

Rom. 11. Amos. 9 Mat. 21 Osee. 3. Apoc. 17 Rom. 11. Mat. 19 Psal. 83

Gen.41 were sygned to be partakers of iope w
Num.32 Christ.xii.thousande.
Judi.18. 8 Of the notable parage of Manas-
Gen.29 ses the eldest sonne of Joseph in ỹ stede
of Dan, because of ydolatrye, were no-
ted for the frendes of God twelf thou-
sande.

9 Of the humble trybe of Symeon
the second sonne of Jacob by Lia, were
sealed to the heauens felicitie.xij. thou-
sande.

Deu.10 10 Of the sanctified succesle of Leui
Gen.29 the thirde sonne of Jacob by Lia, were
marked vnto saluacion.xij.thousande.

Mala.3 11 Of the pleasaunt posterite of Isa-
Gen.30 char the.ix.sonne of Jacob by Lia, were
1.Cor.2. tokened to the iopes euerlastynge twelf
Gen.30 thousande.

2.Tes.1. 12 Of the famouse trybe of Zabulon
Gen.30 the.x.sonne of Jacob by Lia, were sea-
Hebre.9 led to the kyngedome heauenlye .xii.
thonsande.

13 Of the righteouse stocke of Joseph
the.xi.sonne of Jacob by Rachell, were
sanctifyed to Christes inheritaunce.xij.
thousande.

Gen.35. 14 Of the godly kyndred of Benia-

min

samin the twelf sonne of Jacob by Rachel, were elected vnto the eternall heritage twelf thousande. This set numbre of twelf thousande for euery tribe of the Israelites, betokeneth a notable multitude in euery kindred of them, certenly appointed of God vnto saluacion. And it is not to be vnderstande vpon them that are past, but rather vpõ them, whome it shall please God to cal in this latter age vnder the.vi. seale openynge. Whome Paule calleth the remnaunt whiche shalbe saued, accordynge to the electyon of grace. For lyke as by the fall of the Jewes synagoge for vnthankefully receyuyng the heritie, saluacion than happened vnto the Gepthen, soo shall it nowe agayne from theyr carnall churche too the Jewes for the same. God hath not thruste out his people, but theyr conuersyon shall be as is lyfe from the dead. This shall the carnall synagoge of antichristes, hypocrites, tyrauntes, and cruell magistrates, nomore perceyue at ỳ day than they now decerne those poore creatures whome thei spyghtfully persecute

1.Pet.2. Collectanea Westmeri. Otho hũfelsius de tropis scripturarum.

Rom.11. Amos.9 Mat.21 Osee.3. Apoc.17 Rom.11. Mat.10 Psal.8

Sapi.5 and kpl, to be the true church of Christ.
Joan.16 When Helias thoughte no more trewe
3.reg.19 beleuers but him self left alone, almigh
Rom.11. ty God shewed hym of. vij. thousande
Jude.1. more, whome he knewe not. If he were
Apoc.13. then ignorannt, much more these foure
Joan.19. aungels of darkenesse, whiche nowe
sleeth vp Goods seruaunites as the Je-
wes dyd Christ. Not for nothynge hath
God geuen so muche knowledge in the
frãcisc9 Hebrue tunge. The Jewes must be sea-
lãbertus led with the worde of verite. Thei must
in apoca haue the sure signe of fayth. Thei must
li.2.par3 knowe and confesse Christ, whom God
Rom.11. afore promysed by the Prophetes, that.
Apoca.9 xij.thousand of euery tribe may be sea-
led vnto saluacion. For that time must
Mar.7. the antechristes cease. Their false inter-
1.Tim.4 pretacions of scripture, their wycked
.2.Pet.2 traditiõs, their doctrine of deuils, their
Mat.8. lyes in hypocresye, their errours, their
stynkynge chastitie (whome God and
hys aungels abhorreth and the deuill
mooste highly alloweth) with all their
other fylthynesse they must lape aside.
Gala.3. Where as afore time they haue ymagi-
Rom.10 ned other waies of the rhard righteous-
nesse

nesse than by Christ, as by infynite sec- 2. Pet. 2.
tes of perdicion, pdoll worshippinge, Apoc. 18.
pardōs, & other abhominaciōs without Joannes
nombre, they must nowe be compelled Mecolā-
against their wyll to resigne them, not padio in
onlye by the manyfest truth, but also by Danielē
those whiche as yet are enemies both to
them and also to the said verite. I cā not
se but it worketh euen nowe as it dyd in
the primatiue churche. When the Hey- Eusebio
then perceiued the Apostles and Dysci- Acto. 13.
ples expulsed out of Jewrye for the go- Rom. 11.
spell preachinge, for the hate they had to Esai. 49
the Jewes they gladlye receyued them, Franciſ
which was vnto their saluacion, though cus Lam
they thought nothing lesse. Not vnlyke bertus
is it in this age, but that the true prea- li. 2 par-
chers and learned men, compelled also te. 3. in a-
by tyrastes to decline to the Saracenes pocalip-
and Turkes, maye in like maner be ac- sim.
cepted of them in spight of the Romishe
deuill and his churche, and so conuert
them to the true Christen faith whiche
they before abhorred. Suche fauer maye Gene. 41
they fynde amonge them nowe, as dyd Dani. 2.
Joseph, Daniel, Hester, Mardocheus, Hester. 1.
Zorobabel, Nehemias, Esdras, Tobi- Tobie. 1.
as, and other amonge the infideles thā. Mat. 24

And lyke as the Jewyshe synagoge dyd at that tyme whollye perysshe for reiectinge Gods worde, and neuer coulde recouer sens, so maye that falsse counterfayt churche of antichriste come to destruccion for condemninge the same, & neuer ryse vp agayne. Muche is it to be feared, if they stoppe Gods worde as they haue begonne, least that plage fall on them that lyghted vpon the Jewes at the syege of Hyerusalem, by the Turke now or by some other worse than he. ffor though they suffre the byble to be abrode in the mother tōge in Brabant, Holland, ffraunders, ffraunce, Spayne, Italye, and other places, yet are they styl as they were Angels of darkenesse, tyrauntes, persecuters, antichristes, and hypocrites, forbiddynge the right course of it. And notwithstandinge their vyolēce, yet breaketh it forth so, that innumerable people are dayly sealed vnto God.

Luce. 19.
Galat. 4
Apoc. 13.
Acto. 4.
Josephus
Egesippus
Mantuanus
The fwere wyndes maye not blowe for these angels of darkenesse.

The Text.

1 After thys I beheelde, and lo, a great multytude (whych no man coulde numbre) 2 of all nacyons, and peo-

people, and tunges, 3 stode before the seate, 4 and before the lambe, clothed wyth longe whythe garmentes, 5 and palmes in theyr handes, 6 and cryed wyth a loude voyce, sayenge. 7 Saluacyon be ascrybed to hym that sytteth vpon the seate of our God, 8 and vnto the lambe. 9 And all the angels stode in the compasse of the seate, 10 and of the elders, and of the .iiij. beastes, 11 and fell before the seate on theyr faces, 12 and worshypped God, sayenge Amen. 13 Blessynge, and glorye, and wysedome, and thankes, and honoure, and power, & myght be vnto our God for euermore, Amen.

The

The Image
The Paraphrase.

Psal.138 Marc.16 Olee.1. Gene.18. Phil.2. Rom.14 Acto.2.

1 Afterthis (sayth saynt Johan) I beheld an exceedinge multitude of the gētyles or Heithen, marked into the felowshyp of Christe, whom no man was able to numbre.

2 These were of al nacions of ỹ earth, of all peoples of the worlde, and of all languages vnder heauen, Grekes, Latines, Hebrues, Caldeanes, Parthianes, Medes, Elamites, Capadocianes, Asianes, Phrigianes, Egipcianes, Arabianes, Syrianes, Affricanes and Iudianes.

3 They

3 They stoode all before imperiall seate of God. It was geuen them by the holye ghost to se him in faith reigninge in his true churche, and to take him for their mercifull Lorde and father. Psal. 9. Luce. 8. Mat. 16. John. 20 Esa. 53.

4 They stoode also in the presence of the pore lambe beutifullye clothed with longe white garmentes. They beleued Christe to be their onlye saueour & redemer, and were moost highlye accepted before him for that beleues sake. They lyued purelye accordinge to his worde, and did all thinges of a sinceri conscience, takinge him for their onlye helth and comfort. By him onlye they trusted to haue their sinnes forgeuē, wherfore thei were by him iustified & restored to perfight innocencie. Apoca. 6. Ephe. 1. Roma. 5 Psal. 83. Esa. 45. John. 1. 1. Cor. 15.

5 Palmes hand they in their handes large and beutifull, in token of victory ouer sinne, helle, death, and the deuill, which they haue through Christe. Eucherij 1. John. 5 1. Cor. 15. Heb. 11.

6 And they cried all with a loude voice. In an erneit faith they made this strōge protestacion, sayinge. Psal. 113. Ephes. 2. 1. Cor. 4.

7 No meritie, helthe, nor goodnesse be attributed vnto vs, nor yet vnto any creature in heauen nor in earth for vs. Psalm. 3 Dani. 7.

But

But all our whole ſaluacion, lyfe, and delpuerannce, be onlye aſcrybed vnto hym that ſytteth vpon the trone of our God, reygnynge by his ſpirite not in the falſe counterfept churche, but in the trewe chriſten congregacion.

Apoca.5. Hiere.11. Pſalm.3 Roma.9 Eſai.64. Apoca.5.

8 And vnto the ſwete lambe Jeſus Chriſte, which alone dyed for the ſame. ffor helth is onlye the Lordes, ſo is the eternall blyſſynge, and neyther of our workes, nor yet of our good dedes for the beſt of them are defyled.

Danii.7. Eſai.9. Apoca.4 Mat.18.

9 And all the Angels or mynyſters of heauen, compaſſed the trone accordynge to their offyce. They aſſyſted the trew faythfull churche whyche is the ſeate of God.

10 The .xxiiij. elders they compaſſed alſo, ſo dyd they the .iiij. beaſtes. ffor mynyſters they are to the ſayntes departed, and ſeruauntes to them ẏ be yet alyue.

Phil. 2. Apoca.5

11 They fell doune flatte on theyr faces before the trone. They mekely acknowleged them ſelues the creaturs of God, and ſeruauntes to his congregacion.

Pſa.90. Cãbert9 Luce. 2.

12 And they worthyppped not the ſeate, but God which ſate on the ſeate. Moſt highlye they magnifyed hym and prayſed

sed hym for restorynge their least numbre sayinge. So be it euermore as we shall nowe despre.

Colo. 1.
Dani. 7.
Apoca. 5.
1. Tim. 6
Nehe. 8.
3. Esdr. 9

13 Euerlastynge prayse and glorye, perpetuall wysdome and thankes contynuall honoure and poure wyth myght which can not be measured, be referred vnto our eternall God of all his creatures for euer and euer, yea for al that he hath wrought in them, Amen.

The Text.

1 And one of the elders answered, sayenge vntome. 2 What are these whych are arayed in longe whyte garmentes, and whens came they. 3 And I sayde vnto hym, 4 Lorde thou wotest. 5 And he sayde vnto me. 6 These are they which came out of great trybulacyon, 7 and made their garmentes large, 8 and made thē whyt in the bloude of the lambe.

9 Ther-

9 Therfore are they in the
presence of the seate of God,
10 and serue hym daye and
nyght in hys temple. 11 And
he that sytteth in the seate,
wyll dwell amonge them.
12 They shall honger nomo-
re, neyther thurst, 13 Ney-
ther shall the sunne lyghte
on them, 14 neyther anye
heate. 15 For ỹ lambe whiche
is in the myddes of the seate,
shall fede them, 16 and shall
leade them vnto fountay-
nes of lyuinge water. 17 And
God shall wype awaye all
teares from theyr eyes.

The Paraphrase.

Haymo Anslber-tus. Sebastia nus mei-er.

1 And one of the auncient elders (sayth
sayntt Johan) made answere vnto that,
which I was inwardly mooste desirouse
to knowe concernynge this innumera-
ble multitude, sayinge vnto me by ma-
ner

ter of question.

2 What are these comelye persones, which are thus bewtyfullye aparelled in longe white garmentes, large and fayre? And from whens came they as thou supposest.

Apoca. 6. Esai. 39. Mat. 20 Luce. 9. Roma. 8

3 And I as one ignorannt of the mystes tyes of God of mine owne nature without the speciall gyft of hym, answered after this sort.

4 Syr, thou wotest what they are and from whens they come, by such knowlege as the Lorde hath geuen the.

5 And he sayde agayn vnto me thus.

John. 16

6 These are they whyche come vnto Christ by fayth, out of the great tribulacion of worldye wyckednesse, fleshlye cares, and disquieted consciences.

1. Cor. 14. Hebre. 11. Acto. 14. 1. Petr. 3.

7 Abhorrynge the doctrine of mens inuencions, they sett sure holde vpon the lyuynge worde of the Lorde. Therefette they out forgeuenesse of theyr synnes, and made their garmentes large to couer theyr olde deformitye.

John. 5. Acto. 10. Psal. 31.

8 They washed their lyues in the sorowes of repentaunce, and fashioned their dydes to his swete lawes and commaundementes. They made their gar-

Acto. 19. Psal 113. Dani. 12 1. Petr. 1.

Apoc.22. mentes whyte in the precioule bloude of
Acto.10. the lambe, beleuynge to be purysyed by
Ephe.2. the merite of his death.
Dani.7. 9 And therfore are they at this tyme in the preſence of his mageſte, accepted, taken, and allowed for the cytezens of heauen.

10 They ſerue hym daye and nyght in the temple of their ſoules, and they pray ſe this glorioule name in ſyncerte for euermore.

Apoc.4. 11 The Lorde that ſytteth on the trone
Exo.29. wyll alwayes dwell amonge them, as
Joh.2. their mooſt myghtye defender their ſolace, and their comfort.
Esa.49.
Jacob.1. 12 The ſpirite ſhall ſo refreſhe them,
Esa.49. they ſhall nomore hongre nor thurſte,
Psa.120 Though concuppiſcence dwelle in them
Deut.4. they hall deſpre none eupll.
Hier.17. 13 Neyther ſhall the ſunne ſo lyght on them, which is this worldes proſperite, that they ſhall forget their Lorde God at anye ſeaſon.
John.15. 14 No heate ſhal hurte them, nor aduerſyte of this worlde ouercome them, but
Roma.8 in that they ſuffre or do, all thynges ſhal
Apoca.5. worke to the beſte.
Mat.18.
John.14. 15 For the innocent lambe Chriſt which

is in

is in the myddes of the seate, or the congregacion of God by his worde, shall norysshe, fede, and releue them with his promes, shall preserue, comfort and leade them by his spirite. Yea he shal so order them they shall haue nede of nothing. And if he be their light, helth and strength, of whō shuld they be afraid? Aggei. 2. Acto. 4. Esa. 60.

16 He shal bringe them vnto the fountaynes of the lyuynge waters, and make them such well springes as shall flowe vp into the lyfe euerlastynge. His doctryne must do it and none other, for none cometh to the father but by hym. Psal. 53. John. 4. Eccli. 1. John. 14. Apoc. 21. John. 16.

17 And God shall wype awaye al teares from their eyes. Aduersyte shall be vnto them a very consolacion. No sorowes shall they care for, no tormentes shall they regarde, no troubles nor yet death shal they feare, but thinke in their hartes alwayes, that the sufferinges of this lyfe are nothynge to the glorye to come. Acto. 5. 1. Joh. 4. Roma. 8. Math. 5 Gen. 49 Psal. 21. Esai. 63. Apoc. 19.

The aforesayd elder myght seme to be Jacob, whose prophecye might tel Johan, that Christ shuld wash his garment in wine, and his mantel in ỹ bloud of grapes. So might it be Dauid or Esaye, which also confyrmeth the same.

In this as in a glas maye be seane,
Marke the sixt seale openinge.
what they are afore God ẏ at this pr̄sēt age, or vnder this .vi. seale openinge, vn fainedly cleaueth to his word, foloweth it in effect, & ipued accordynge vnto it. ffyrst they are clere afore God, and no
Roma. 8 Psal. 31 Sapi. 17. Hebr. 9. Galat. 4 John. 4. Math. 5. Luce. 6. Coll. 3. Hebre. 11. Psal. 118 2. Cor. 1.
synne shall be imputed vnto them for theyr faptes sake. Consequentlye they are delyuered of a troublouse conscyence. The lambe hath restored them innocencye, and God accepteth them for his chyldren. These seke no doctryne but the scryppture. They serue God in spirite and in no dead thynges. They honger not for mens tradicions, they thirst not for hypocrytes good workes, they are well, and fullye contented wyth the lambe. They seke no prosperite, neyther care they for aduersyte. The worde of God is their gyde, and therin they minde to depart. None other but suche are sealed vnto God, nor none els walke before hym in white garmentes.

The .viij. Chapter.

The Text.

1 And whan he had ope-

ned

ned the seuenth seale, 2 there
was sylence in heauen about
the space of halfe an houre.
3 And I sawe seuen Angels,
4 standynge before God.
5 And to them were geuen
seuen trompettes. 6 And
an other Angell came, 7 and
stode before the aulter, 8 ha-
uinge a golden censer. 9 And
moch of odours was geuen
vnto hym 10 that he shuld of-
fre of the prayers of all sayn-
tes vpon the golden aulter,
11 whyche was before the
seate. 12 And the smoke of the
odours whyche came of the
prayèrs of the sayntes as-
cended vp before God out
of the Angels hande. 13 And
the Angel toke the censer,

and fylled it wyth fyer of the aultre, 14 and cast it into the earth. 15 And voyces were made, and thonderynges, and lyghtenynges, 16 and great earth quake. 17 And ỹ seuen Angels which had the seuen trompettes, 18 prepared them selues to blowe.

The Paraphrase.

1

In the seuenth seale openynge (which is the next and the laste) there was silence in heauē (sayth saynt Johan) by the space of half and houre. This sygnyfyeth that there shal be in that age, that peace in the Christen churche, which Christ brought with him from heauen and left here with his disciples. Than shall wretched Babylon fall, than shall the bloudye beaste full of blasphemouse names perysshe, than shall the great antichrist with his whole generacion come all together to nought, than shall the ferce dragon be tyed

Esai. 32.
1. John. 2
Augustinus.
Luce. 2.
John. 14
Hiere. 51.
Apoc. 17.
2. Tes. 2.
Apoc. 20
Esai. 32.
Mich. 4.

tyed vp for a thousande peares. Than shall reygne peace and concorde, the truthe shall be beloued, Gods worde shall be had in estimacion, and his seruauntes shall lyue without checke. Happe are they that shall se those dayes.

2 This spience shall endure but halfe and houre space, whiche maye be the thousande peares that are spoken of here afore, conspderynge that all the age after Chryste is but the laste houre, and a thousand peares before God is but as the daye that is past. In the tyme of this swete spience shall Israel be

Psal.125
Bedas.
Apoc.20
1.John.2
2.Pet.3.
Psal.89

Rom. 11. reuyued, the Jewes shall be conuerted,
Hier. 13. the Heythen shall come in agayne.
Luce. 15. Christe wyll seke vp his lost shepe and
Johñ. 10 bringe hym agayne to his folde, that
they maye apere one flocke, lyke as they
haue one shyppherde.

Apocá. 1. 3 And I sawe (sayth saynt Johan) se-
Mala 2. uen Angels standinge before the mage-
Albertus ste of God, whiche synguyfyeth the prea
magnus chers of his worde for the. vij. seuerall
Francis- tymes of the. vij. seales openynge, to
cus Lam euery seale corresponding an Angel.
bertus ffor all that the preachers hath done
Esai. 27. from the begynnynge of the gospell, to
Ose. 8. the tyme of this last seale openinge, shal
Hiere. 16. than apere at ones. In that daye (sayth
Esaye) the trompet shal be blowen, they
that were lost shall come from the As-
syryanes, the scattered flocke shall come
from Egypt, and worshyp the Lorde
in Hyerusalem.

Dani. 7. 4 These Angels stoode before the pre-
Hebre. 1. sence of God, as mynysters of accepta-
cion, redye to execute his heauenlye wyl
and commaundement.

Esai. 58. 5 And to them was geuen. vij. hollowe
eucheri9 trompettes, ỹ miniſtracio of his worde
Hiere. 23. was vnto them commytted. They

ranne

ranne not forthe vnsent, they spoke not vncommaunded. They blew theyr trō-pettes one after another. As the seales were opened, the misterpes they declared as came to theyr course. Apoc.6. 1.Cor.4.

6 And an other aungell (sayth sayncte Jhon) of a muche hygher nature than these, came forth, yea euen the aungel of the couenaunt that was so sore longed for, came to hys holy temple. Mala.3 Esa.64. Num.4 Phil.2

7 He stode before the aulter, he humbled hym selfe, he became man, he toke the shappe of a seruaunt.

8 He had in hys hande a golden censer. Thys lorde Jesus Christe the soueraygne massenger of our saluaciō toke it vpon hym alone to be our mediatour our aduocate before God, and the only attonement for our synnes. Hebr.9. Joan.4. 1.Tim.2 1.Joā.2. Ps.140. Gen.15.

9 And much incense of odours was geuen vnto hym by the great faythe of Abraham, Johan Baptist, and of al the sanctifyed numbre. Hebre.11

10 That he should offer vp vnto god so much of the prayers of all the fayth-full beleuers vpon the golden aulter or in hys glorifyed nature, as was ryght afore hym. Hebr.13. Ephe.1 Apo.,12.

Heb.7. Joã.14 Act.7 1.Joh.2. Act.4.

11 Which aulter is now before ỹ trone of God. He hath an euerlastynge prest-hode, he is able to saue theim that come vnto God by hym, and lyueth immor-tall, standynge on hys righte hande as one euer redy to make interpellaciõ for vs. All they consented in one ỹ he shuld be theyr generall attourney, cõsiderynge he was theyr onely sauer and redemer.

Ps.140. Prou.11 Heb.1 Roma.8 Heb2.9 Joh.14. Hier.31 Luce.12. Act.2 Johã.1

12. And the swete smoke of the odo-rouse incense, which came of the whol-some and feruent desyres of theym that had fayth, ascended vp before God out of the aũgels hande. By hys only me-ryte was their fayth accepted, & for his deaths sake their workes pleased god.

13 The sayd aungel toke the censer, he prepared hys godly spyrete. He fylled it with fyre of the aulter, which was hys eternall charitie.

14 And he caste it into the earth, with paure he sente it doune in clouen fyerye tunges vpon hys Apostles, of whose plenteouse habundaunce al we haue re-cepued.

Apoc.4. Joan.16

15 And as it was come doune, there were noyses, thonderynges, and feare-full lightnynges, for it rebuketh the

worlde

worlde of synne, of rightuousnesse, and of iudgement. It reproued the world of vnfaythfulnesse, for contempninge the lyght of Goods verite. It threteneth it for superstitions, hypocresye, and outwarde obseruacions. And vtterly it condempned it for obstinacie of corrupt interpretacions. Mar.16. Joan.3. Esa.1. Mat.15. 1.Ti.6 Apoc.6. Math.2 Acto.4

16 There was also a terrible earth quake as it was comē into the worlde. The vngodly rulers were moued, the ambicious prelates were vexed, the couetous lawers fretted, the hypocrites & prestes wexed madde, yea they are not yet quyeted to thys daye. They stryue & prate, they blaspheme & accuse, they persecute and kyl, they hange, bourne, and drowne theyr malyce hath none ende. Joan.11. Math.5. Joh.15 Psal.73 Luce.9

17 And the said.vij.aūgels (sayth Joā) whiche are the vniuersall preachers of Gods verite, hauing theyr.vij.trōpetes of full auctorite geuē them of the Lorde. Esa.58

18 Prepared them selues by poure of the holy ghost, to execute theyr offices, & to blowe eche one in hys course. Joan.15. Mar.16

The Text.

The

1 The first aungell blewe, 2 And there was made hayle and fyre, 3 which were myngled with bloude, 4 and they were cast into the earth. 5 And the thyrde parte of the trees was brent, 6 & al grene grasse was brent.

The Paraphrase.

the first aungell. Acto.2 Rom.10 Joā.12 Acto.13. Hebr.3 Apoc.22

1 The first aungel first stode forth, & blew hys trompet. The apostles after the fyrst seale openynge (whych was at the commyng of the holy Ghost) went forewarde with the gospel, and taught it the worlde ouer. And whan they had beleued and throughly receiued ỹ word which were predestinate of God too be partakers of the glorie with Christ, the residew stylle blynd and obstynate, perseuered in their infidelite and so perysshed.

Exo.9. Eccle.9. Roma.1 Sapi.2.

2 ffor vpon them came hayle and fyre which were mingled with blood. Their wickednesse ouerwent them, their stubburne stomakes stirred vp their fury, their fercenesse kyndled euer more and more

wore, and their madnesse made theim blynde. Joan 16 Acto.4

3 And these they coupled alwayes wt cruelte and murther. ffor whan Christes disciples had preached the gospell, the wicked sort of the Jewes and gentiles in no case wolde beleue it, but their obstinacie so blynded theym, and their malice so inflamed them, that they sought their death and procured the effusion of their bloud. Uuer all the actes of the Apostles this is euident. Jude.1 2. Cor.4 Act.7.8. 12.14.15

4 And they were cast into the earthe. So occupped their earthly hartes thys wilfulnesse and anger with thyrstynge of innocent bloud, that all grace in thē was extinguysshed, & al goodnes cleane consumed. Ezec.14 Mat.23 Osee.4. Jude.1 Luce.13.

5 The thyrde parte of the trees was brent, and all the grene grasse came to nought. Though ỹ chosen people were euer the lesser numbre, and the wicked the muche greater (as in Zacharye) yet are they not here so noted, for so muche as in the syght of the Lord the infinitye table of infideles are nothing to ỹ smal flocke of fayth. Consider also that in Zacharies time the Jewes were the people Math.7 Zach.13. Psal.33. Luce.12.

of

of God, whiche were nothynge in comparyson to the gentyles. But nowe are the gentyles hys people which euer exceded them in nombre. The thyrd parte of the trees wydred in theyr wickednes were founde without frute in the gentyles.

Osee.11.
Rom.9.
Esa.54.
1.Joā.1
Acto.13.
Hiere.2.
Joan.4.
Mat.21.
Luce.11.
primasi.
Haymo.
frēlcisc9
lābertus

6 All the Jewes which somtyme were the grene grasse by the manyfolde gyftes of God, and by Christes commyng of thē, were than brent vp cleane. Trew fayth went from them, and theyr owne malyce blynded them Though this were veryfyed of them onely, which were at the fyrst seale openyng, and the fyrst trompet blowynge, yet doeth it touche the bloudy antechristes, hypocrytes, & vngodly rulers, withstandynge Gods woorde to thys present daye, the poore Christianes beyng grene, and bringing forthe frute in pacient sufferaunce.

The Text.

1 And the seconde aungell blewe, 2 & as it were a great mountayne burnynge with fyre,

fyre, ; was caste into the sea.
4 And the thyrde part of the sea turned to bloudde, ; and the thyrd part of the creatures whiche had lyfe, dyed, 6 and the thyrd part of ỹ shyppes were destroyed.

The Paraphrase.

1 The second aungel blew hys trompet at the second seale openyng, whiche signifieth the preachers, declarying the secrete misterpes of Goods berpte immediately after the apostles tyme.

The secõde aũgel. Mala.2 Apoca.2

2 And as they were at the pleasure of the Lorde soo doynge, a monstruouse thyng in a maner of a great mountayn burnynge with fyre was cast into ỹ sea. A cruel sort of false disciples and wycked brethern arose vp from among thẽ, al earthly mynded to couetousnesse, puffed vp with pryde & ambicion, inflamed also wt anger spyght & vengeaiice they boystuously entred in amõg the people, so mutable & fyckle as the sea, whyche chãgeth with euery wynd. These are ỹ mountaynes that swelle vp thynkynge

Eusebio cesariensis. Zach.4. 1.Joh.2. 1.Tim.3 Act.20 2.Pet.3. Esa.17 Ezech.6 Luce.18.

muche

muche of them selues. These are the ry-
spnge hylles that boast so much of their
good worke, of whose ouerthrowe by
Esa.40. Gods word both Esaye and Jhon bap-
Luce.3 tist dyd prophesye. Suche syery moun-
2.Tim.3 taynes were Jannes and Jambres that
Hier. 20 maliciously resisted Moyses, soo were
Joan.18 Phassur and Semeias, whiche vexed ỹ
3.Joā.1. prophete Hierempe. Suche burnynge
Act.19. hylles were Cayphas & Annas against
Act.13. Christ, Dyotrephes, Herpocras, He-
2.Ti.4. bion, and Cerinthus agaynst Jhon the
Euangelist, Demetrius, Barichu, Hi-
meneus, and Alexander against Paule
with suche lyke moodye prelates resy-
stynge the trueth to thys present daye.
Suche smoky mountaines of contradic
Hebr.12. cion doth daply withstande Christ in ỹ
Zach.4 edifyeng of hys Christen church, as re-
Esa.17 buked Zorobabel in the buyldynge of
Rom.16 the Jewes temple.
Apo.20 3 They sturre vp the sea, they moue
the weake people, and make them blind
as asshes. In theyr hate they prouoke ỹ
Acto.16. princes to cruelte & malyce. They cause
Luce.11 them to punnysh the poore preachers, &
to put asyde the trueth least thei should
fall vnto it.

4 By reason of thys burnynge hyll fallyng into the sea, the thyrde parte of the water turned into bloud the thyrde part of the people seduced by theim, became hatefull murtherers. Not onelye they accused Gods seruauntes, but as bloud thurstye beastes they consented to theyr deaths, not considerynge that he whiche doth but onely hate hys brother is an homicide. Exod.7 Apoc.17 Act.6 Mat.10 Joā.16 Mat.5 1.Joh.3

5 The thyrde parte of the creatures, which had lyfe dyed. Of those whiche semed to be faythfull amonge theym, a great number were worse than nought. Dissembling with faythe, they betraied the trueth, and wrought muche wickednesse. Many martyrs were then euerye where. Acto.19. Apoca.3 2.Tim.3 Eusebius cesarien sis.

6 So that the thyrd part of the shyppes were destroyed also. Many churches or priuate congregacions called parryshes, for feare of losynge theyr goodes, and for doubt of imprisonmēt and death, refused the faythe, & fel cleane from the trueth, and so were perysshed and lost. For shyppes in the scripture betokeneth them. Eusebius. 1.Ti.6 Luce.8 Act.5

The Text.

1 And the thyrde aungell blew, 2 and there fel a great starre frō heauen, burning as it were a cresset. 4 And it fell into the third part of the ryuers, and into fountaines of waters. 5 And the name of the starre is called wormewoode. 6 And the thyrd part of the waters was turned to wormwoode, 7 And many men dyed of the waters, because they were made bitter.

The Paraphrase.

The. iij. aungell. Dan. 12. Jude. 1. 2. tim. 4. Philastrius Brixiēsis

1 Whan the thyrde aungell blew hys trōpet at the thyrd seale openyng, there fell from heauen a great mighty starre burnynge lyke a cresset.

2 As the preachers of that tyme opened the trueth of God, many great doctours and excellent learned men, as Arrius, Macedonius, Eutices, Galens, & suche

suche other, declyned from the syntere faythe, and fell to blasphemouse opiniõs concernynge the godhede. Augustinus.

3 These semed glorious to the earthly mynded people, they apeared notable and famous to be blynde forsaken sort, yet was theyr learnyng madnesse, and theyr doctrine fables and lyes But this is here to be noted, that they whiche are true teacher remayne styll in heaueu, they persseuer in the christẽ churche, where as the other are fallen cleane from thence by apostasye and errours, so that they are none of Christes. Luce.16. Olee.9. 2.Ti.4. Joan.6. Apoc.2. 1.Joh.2. 1.Tim.4

4 Thys starre fel into the thyrd part of the ryuers, whych are the scriptures peruerted, and into the fountaynes of waters, whiche are Goods awne very wordes depraued. These haue the false doctours, yea pernicious heretykes infected with theyr errours, corrupted with theyr lyes, and with theyr false interpretacions made them butter and vnsauery. 2.Cor.4 Esai55 1.Tim.2 Luc.12 1.Cor.2 Amos.5

5 For the name of the starre was wormewoode, whose nature is to withdraw all swetnesse. These w̃ their bitter heresyes and theyr noysome doctryne Hiere.9.

 Gen.26

Gen.26 destroyed the pyttes of Abraham, they
Primasius. troubled the text, thei mixed the trueth w
falshede, they poysoned the waters, thei
Bedas toke awaye the louesomenesse of theim,
Hiere.2. they left them vnpure and vnperfyght
1.Cor.5. (not that they can be so of theim selues,
Psal.18. but of theyr false worshyng:) they made
Mat.15. them vnpleasaunt, vnprofitable, yea and
2.Tes.2 most pereloust vnto many.

6 For it foloweth. When the thyrde
Hier.23. part of the waters (which are the scrip-
2.Cor.2 tures corrupted by theim) was turned
2.Pet.2 into wormewode, or bytternesse of er-
Tren.3. rours.

Haymo 7 Many men of dyed of theim. They
Ambro. perysshed by those doctrynes, because
sius. they were made bytter. Yet were not al
Aulber. men cast awaye, for.ij.partes were leste
tus. vndefyled, and manye that dronke the
Hiere.2. poysoned waters, euometed thē again.
Onely were they lost that retayned thē
stil. The pure waters are here doubled
Psal.18. vnto the waters infected. For double in
1.Tim.5 value is the verye before God, and the
true minister therof worthy double ho-
noure, where as the other are nothyng
at all.

The

The Text.

1 And the fourthe aungell blew, 2 and the thyrde parte of the sunne was smytten, & the thyrd parte of the Moone, and the thyrde parte of ỹ starres, 3 So that the thyrd part of them was darkened. 4 And the daye was smyttē, 5 that the thyrde parte of it shoulde not shyne, and lykewyse the nyght. 6 And I beheldе and heardе an aungel flyenge thorowe the myddes of heauen 7 and sayeng with a lowde voyce. 8 Wo, wo, wo to the dwellers of the earth, 9 because of the voyces too come of the trompetes of the thre aūgels, whiche were yet to blowe.

The.viij. aungel. Mat.20 Luce.20 Mar.12. Mat.23 Hieronimus. Rufinꝰ. Cassianꝰ Heraclides.

1 At the fourth seale openyng the forth aungell stode forthe and blewe his trō pet. Neuer was the tyme yet soo parelouse, but some true preachers hath ben in it. Were there neuer so many heresyes abrode, yet haue there repygned some godly mynisters, what though they were vnknowen to the worlde. Many syncere fathers were in the desert wyldernesse, whan mooste mischief was in doynge amonge the cruell tyrauntes, which preuyly resortynge too cytyes, taught them whome God had appoynted to be saued. Of thys numbre was

baptista mantuanus. Joānes tritemi) frācisc⁹ labertus

Paulus, Antonius, Hilarion, Macharius, Pābo, Theonas, Effrem, & suche lyke. And longe sence theyr tyme Anastasius, Persa, Theophilactus, Fulgētius, Beda, Alcuinus, Strabus, & suche other many. Notwithstandyng all that they taught and wrote was not gospell. Al was not without superstitiō though they lyued in much pureneste of lyfe.

Joānes Decolāpadius in Dani

1 These blewe the trompet as they had receyued that tyme. But the falsse hypocrytes and the antechristes soo preuayled more and more vnder Mahomete

and

and the Romish Pope, that all christia-
nite and spiritual holynesse was turned
into superstitious sectes. None was
well christened that had not a monkysh
dysguysynge. None was thoughte spp-
rituall, vnlesse he were shaven on the
croune. Then brought they in manye
newe wayes of saluacio, to proue Christ
but a seconde sauer, as pardons, pyl-
grymages, masses, and fryday fastin-
ges. Than was God able to helpe no
disease, but ymages were soughte vp
euery where, sayncte Job for the poxe,
sayncte Roke for the pestilence, sayncte
Germyne for the ague, sayncte Appolyn
for the tethe ake, sayncte Graciane for
thyrst losynge, and sayncte Barbara for
gonne shote. That ladye in that place, &
that ladye in that. Thys rode here, and
that rode there. And he that dyd myra-
cles here, coulde do nothynge there.
Thus was all chaunged into deuplish-
nesse, and theyr preachers for lucre con-
fermed alwayes thesame, whiche were
many more in numbre thā were ỹ trew
messangers of God.

elem.
Joānes Wicleg de anti-christo & mēbris.
Platina
naucleg
Otho.
Brunfelsius.
Erasmg
Luther.

Joānes. Dinepe.
Carthusianus.
Vincencius.
2.tim.3.
3.reg.18
2.tim.4.

2 In this most corrupted & dolorous
age the fourth aūgel blowinghis trom-

Johã.15. Luc.21 Esa.13. 2.Cor.2 1.Ti.4. Tren.4 Acto.8

pet, the poze forsaken disciples shewing the trueth, the thyrde parte of the sunne was smytten, so was the thyrd parte of the Moone, and also the thyrd parte of the starres. Good creaturs they foũde the thyrd part of Gods heauenly worde sore blemyshed by the hypocrites, the Christen churche pyteously disfigured by the antechristes and the inferioure mimsters therof, darkened by tyrãnes and cruell magistrates.

Johã.12 Osee.4. Mala.4 Apoc.2. Esa.56. 2.Pet2.3 Rom.1

3 By theyr wicked stroke the light of Gods verye was hydden, and apered lesse by the thyrd part than it was afore. Lesse was Christe the sonne of righteousnesse knowen, lesse was the Christẽ churche faythfull, & lesse were the preachers godly. More ignorãunce was at that tyme than afore, more superstition, hypocresye, and falsehede, wherefore the thyrd part of them all was darkened.

Hiere.6. Albertꝰ magnꝰ. Joãnes wicleus in supplimento trialogi.

4 At that tyme also by reason of thẽ, the daye was so smytten, that the thyrd part therof shewed no clerenesse, and so was the nyght lykewyse.

5 In no case myghte Christ shyne in the curates and religiouse, which toke them selues for the day, nor yet Christẽ frutes

frutes in the common people which were estemed the vpght. Onlye were their wyll workes alowed, and their dyrye tradicions thought godlye. The trewe trompet blowers or ministers of the worde, were than compelled by cruell commaundementes, and the commons by cruell lawes enforced in no case to mydle wyth the treuth, least their abhominable doynges were espyed. In this therfore marke what a detestable thynge false doctryne of hypocrites is, for it bryngeth in all darkenesse an ignorannt blyndnesse, and it shaddoweth vnder pretence of vertu, all wyckednesse and synne.

Waldenus in fasciculo zizaniorum. Bedas. Haymo. Sebastianus maier

6 And then (sayth saynt Johan) I beheldc an Angel, flyenge through the myddes of heauen, as it had bene an Egle, whiche betokeneth certeyn peculyar seruauntes of God, illumined with some knowlege, and leadynge an hygh conuersacion in the churche. Such were Joachim Abbas, Cirillus of carme, Angelus of Hyerusalem, Theolesperus of Cusencia, Reynhardus, and other. And sens their tyme Petrus Johannis, Robertus de vlecio, Johannes de rupe

Apoca 7 Osee. 8. Mala. 3. Phil. 3 Baptista mantuanus. Joannes Eryhom Mauclerus.

scilla, Arnoldus de Villa nona, Hieronimus Sauonarola, with suche lyke.

Joachim Abbas. super oracula Sibillarum. Babtista mantuanus.

7 These perceyuynge ỹ light of Gods worde, and the trewe teachers therof daylye denpnishynge, consyderinge also the myghtye increase of darkenesse, with a loude voice they cryed ernest wayteynges they sent the worlde-ouer, vnder ỹ title of reuelacyon & prophecie.

Zach.12. Ephe.4. Apoc.22 2.Tim.3 Jude.1. 3.Reg.18

8 Saienge by the threteynynges of scripture, woo, woo, woo, to the inhabytatours of the earth. More wyckednesse is comynge, more blyndnesse and more darkenesse to the vngodlye infydeles and earthlye minded people. It wyll styll be worse and worse to the folysshe ignoraūt sort through the errours, lyes, and abhominable superstycions of the false Antichristes and cruel chaplaynes of Baal.

Franciscus Lambertus. Waldenses. 1.Tim.4 Acto 20. 2.Tim.3 Wicle9. Mat.22. Apoc.20

9 And this rebukynge crye, was because of the voices of the other. iij. Angels were yet to blowe with the trompet, whose blastes they shuld also more deply yet contemne. By prophecyes and scriptures, hath manye godlye men perceyued afore hande with Paule, the falle of fayth, the increase of errours, and that apuerse shuld decline from ỹ truth, and ernestlye they haue premonyshed

the

the gouernours of it. Yet haue they neglected the warninge, and vtterlye despysed them for it, leadynge the people into the depeth of al errours and fylthie abhominacions.

The nynthe Chaptre.

The Text.

1 And the fyfte Angel blewe, 2 and I sawe a starre fallen from heauen vnto the earth. 3 And to hym was geuen the keie of the bottomlesse pytte. 4 And he opened the bottomlesse pytte, 5 and there arose a smoke of the pitte, as it were the smoke of a great fornace. 6 And the sun and the ayer were darkened by the reason of the smoke of the pytte. 7 And there came oute of the smoke locustes vpon the earth. 8 And vnto them was geuen power,

9 as

9 as the scorpions of the earth haue power.

The Paraphrase.

1

The fyrst Angel. Albertus magnus Luce. 12. Mat. 20 Acto. 5.

THe fyrst Angel which blewe his trompet vnder the fyrst seale opeininge of the lambe, were thei which had the worde of God for that age of Christes churche, and that publyshed it to his electes. And these doth not onlye seme to be fewe in numbre, but also they apere to haue taught prevelye in prevate congregacions and houses.

2 ffor whan this trompet was blowne Johan behelde a starre fallen doune cleane from heauen into the earth, no part therof reserued, nepther of the starre in heauen, representynge the spyrytuall churche, nor pet of the earth from the starre, betokenynge the worldlye people. Nepther were the spyrytualtye of Christes churche, nor pet the lapte clere from their poisons anye where. This glyttering starre or shynynge multytude of prelates, pastours, and relygiouse fathers, were fallen awaye from the doctrine of the spirite, from the lyuinge worde of the Lorde, and from the right conuersacion of Christ; into the earth of their owne decrees and lawes, nothinge sauerynge but carnall tradicions, dommme darke ceremonies, and doctrine of deuyls, fashyonynge their lyues all after the same. Than sought they vp Plato, Auerous and Auicenne. Than was Aristotele thought necessary to interprete the scryptures. Than was there an infynyte table of sophisters and scole doctours of reals and nominals, of sentencyoners and summystes, of colligyners and canonistes, of Scotystes, Thomystes,

Esai. 14.
Psal. 118.
Hiere. 6.
Esaie. 24.
Osee. 4.
Baruc. 6
Hiere. 2.
1. Cor. 2.
1. Petr. 5.
Math. 15
Galat. 4
1. Tim. 4
Agrippa de vanita tescientia rum.
Erasmy

Sarcerius de scolastice theologie vanitate.

Decolãpadius in epistolis

ffrancis Lambertus li. 3. in Apocalipsim.

Apoca. 6 Apoc. 20

Joannes Cariõ in cronicis.

Ramulphus cestrensis.

ffabian

Joannes maior.

Polidorus.

mystes, Olcamistes, Albertystes, Bacanites, Anconitites. And euerye man thought his owne wysdome best, which God hath proued starke folysshnesse all, and mooste pdiotysshe dottage. Whan the blynde worlde supposed they had the truthe by this fallen starre, they had nothinge lesse. Vnder the fyft seale openynge this darkenesse was not seane, but the spyrit nowe discloseth all. Vnlye the slayne sort complayned that tyme desyringe their bloud to be reuenged, where as answere was made them, that many more yet shuld be kylled to fulfyll theyr nombre. And it was proued trew. ffor none in those dayes onesyssed against them but suffred death for it. Yea of emperours and kinges that offended them, some were accursed, some deposed, some slaine, some poysoned. Neyther spared they power nor yet noble bloud. In Englande here they slewe Kinge Edwarde, poysoned kynge Johã and banusshed kinge Richarde the. ij. by their owne historie, they burned syr Roger acton knight, syr Johan Oldecastel the Lorde Cobham, and syr Reynolde pecok bysshop of Chychester they empry-

soned

loued to death, besydes an infynite nom-
bre of poore symple soules, no lawfull
cause knowne, but lyes of their owne for-
gyuinge. Yea and the articles that they
dyed for than, they afferme now to be
good. But no maruele though they dyd
such myschief in those dayes.

3 ffor to the starre was geuen the ke-
ye of the bottomlesse pitte. After they
were fallen from the wisdome of God
to the corrupt dreames of men, folo-
winge rather the creatures than the ma-
ker of them, he gaue thē ouer vnto their
owne ymaginacions and fantasyes.

4 Than had they power in darkenesse,
by their carnall, beastlye, and deuilishe
diuinite to open the welle of damnatiō.
ffor what is the wisdome of the flesshe
els but death? What are their prayers
but fyghtinge weapons against lyfe?
They had lycence to decepue, and leyser
to do mischefe in outwarde thinges, as
had sathan vpon the bodye of Job. But
no doubt the goodnesse of God yet pre-
serued ỹ inward soules of many symple
Jobbes for time of ỹ dangerouse world.

5 And whan they had opened the bot-
tomlesse pytte with ỹ keye of their false

doctri-

Agrippa cōtra Lo uanicles
Zach. 9.
Prouer. 1
Mat. 16.
Roma. 1.
Luce. 22.
Hebr. 13.
Luce. 11.
Roma. 8
Gal. 5.
Apoc. 13.
Dani. 7.
Job. 1.
Psal. 106
Jacob. 5.

Luce. 11. doctrine, there went vp a blacke filthie
Apoc. 14 ayre as it had bene the smoke of a greate
Apoc. 19. fornace. There arose all errours, lies,
1. Tim. 4 heresies, superstitions, idolatry, cou-
Galat. 5. tousnesse, pryde, incontinencie, falshede,
Apoc. 18. hypocrysie, with all other filthynesse,
Apoc. 20 which are the frutes of helle, and they
Elai. 1. went abrode the worlde ouer. Thus
hath these cursed apostates the pope and
Mat. 16. hys chaplaynes the kepes in dede, not
Luce. 11. of heauen but of helle. They maye opē
Mat. 23. but they can not speare agayne, vnlesse
Luce. 10. they speare from heauen, as they do al-
John. 10 wayes. They maye hurte, but they can
2. Pet. 2. not heale, they maye destroye, but they
Math. 15 can not helpe, they maye well damne,
2. Tim. 3 but they can not saue. ffor the nature of
John. 14 their kepe is onlye to make blynde, ob-
Apoca. 3. stynate, folysshe, harde harted, and euer
Elai. 63. more worse and worse. He onlye geueth
Abacu. 3. lyght, grace, fayth, and helth. He taketh
1. Cor. 15. awaye all darkenesse and synne, which
hath the dekeye of Dauid. ffor he alone
hath troden doune the wynepresse, ha-
uynge the whole victorye ouer death,
synne, helle, & the deuyll. He hath powre
onlye to speare vp both death and hell.
The fyre of Gods wrathe, they be no-

table

table to quenche. The smoke of the deuylls malyce and continuall wickednesse, they be not able to kepe downe. Eua coude withstande one synple suggestion of sathan. A small talke of this smoke lost Adam with his whole posterite. And nowe these antichristes hath fylled the worlde with it. For what is it els but wicked perswasyons? a learninge of deuyls, and a doctrine contrarye to the doctrynie of God? poysoninge all, destroyenge all, and leadinge vnto hel.

Apoca. 6
Sapie. 2.
Gene. 3.
2. Cor. 11.
Roma. 5
2. Tess. 2
Mat. 24
1. Tim. 4
Gala. 5.
Luce. 12.

6 The sunne by this smoke was darkened, so was the wholsome ayre. The gospell they defyled with their false interpretacions. Gods worde they corrupted with their gloses, commentaries, and postylles. They mynged the scripturs with the dirtye dregges of their owne lawes, tradicions, and olde rotten customes of their popishe fatyers. So that in the churche no good ayre coude be had, no swete smelle of the trewth coude be founde. There was moch pdol worshippynge, straunge crpenge and lyppe labouringe, sensynge kolynge and charminge, crossynge mowinge and iuglinge, galynge knelinge and knockinge,

2. Cor. 2.
Apoc. 19.
Luther9 aduersus Catherinum.
Esai. 3.
2. Cor. 2.
Joannes agricola super Lucam.

but no trewe gospell preachinge.

Apoc. 19. Malu. 2. Amos. 7 Wicle9 in speculo militãtis ecclesie.

7 But of this pestilent smoke came innumerable locustes, a verye monstruous sorte vermine and horrible to beholde, crepinge ouer all the earth. These were the dysguysed swarme of cardinals, mitred bisshoppes, doctours, shauen prestes, abbottes, monkes, chanons, friers, nonnes, systers, & heremites, in rede, white russett, grape, blacke, blewe, and all other colours. Of these were the Benedictynes, the Bernardines, Gerondines, Gilbertines, Celestines, Scopetines, Grandimontenses, Camaldulenses, Cruciatenses, Premonstratenses, Carthusianes, Carmelitanes, Ambrosianes, Rhodianes, Gregorianes, Purgatorianes, Guilhelmites, Jesuptes, Johannites, Hieronimites, Minimites, Cellytes, Thaborites. Templars, Hospytelers, Crucigers, Augustinianes, Dominicanes, Franciscanes, Bygbynnes, Basylyanes, of Josaphats valleye, and of the darke alleye, and suche other, wyth innumerable swarmes of them euerye were. Peter prophecyed afore of this smokye multytude, whan he gaue warnynge that there shuld

Sabellicus. Mantuanus. Egidius faber. Paleonidorus. Polydorus. Franciscus Lambertus in regulam minorum, et alij.

he shuld come in to the Christen churche false teachers, whiche preuilye shuld bringe in damnable sectes, deny penge the Lorde that bought them, and many shuld folowe their damnable wayes, through whom the treuthe shulde haue yll report. But fewe hath marked that warninge. 2.Pet.2. Mat.24 Acto.20. 2.Johan Jude.1. Esai.1. Roma.2

§ And vnto these noysome locustes was powre geuen, but yet none other powre than haue the scorpions of the earth, whose craftye nature is fyrst to crepe softlye, than greuously to stynge, and last of all to venyme. This pestilēt vermine God hath suffred for the wyckednesse of his people, fyrst flatteringly to crepe, to dissemble, glose, and speake fayre, promysynge prosperitye, victorye, longe life, and heauen, after this departinge. And by such meanes gote they vnder thē emprours, kinges, gouernours, and all the worlde besydes. Exod.10 Ezech.2. Haymo. Albertꝰ. Job.34. Math.7 Heb.2.7. Sebastian meier in Apoc. Gregorius in li. dialogorum. Odilo cluniacē sis abbas

§ Than did thei stinge their cōsciences with terryble dreames and visions, and with fearful reuelacions of purgatorye and of hell, to buylde them vp faire houses, and to lyue in welth and pleasure. Fynallye they venymed theyr fayth with theyr poysoned counsels and

promises, and so take they from them the trewe hope in Christe, making merchandyse of them through couetousnesse and faire wordes. Thus clusteringe together lyke locustes they haue left nothinge grene, but all they haue withered and destroyed. No workes myght than be vsed of Gods prescription, but such as were fantasyed by them for aduauntage, as masse soundinge, chaunteries buildinge, priest synginge, ymage gyldinge, killinge of relliques, prayenge to death men, and such lyke. And whan they were ones franke and fatte, they stode vp together proudelye against the Lorde and his worde.

2.Pet.2. Apoc.18. Exod.10 Deut.28 Sebastian Fräck in 2.parte cronicorum.

Hiere.5. Psalm.2

The Text.

1 And it was sayed vnto them that they shulde not hurte the grasse of the earth neyther anye tree, 2 but onlye those men whyche haue not the seale in theyr foreheades. 3 And to them

was

was it commaunded, that they shuld not kyll them, 4 but that they shulde be vexed fyue monethes. 5 And theyr payne was as the payne that commeth of a scorpyon, whan he hath stonge a man. 6 And in those dayes shall men seke death, and shall not fynde it, 7 and shall desyre to dye, and death shall flee from them.

The Paraphrase.

Yet were they commaunded that they shuld in no case hurte the grasse of the earth, neyther anye grene thynge, nor tree. Though they were permitted by the sufferaunce of God to do moch myschefe, yet coude they harme none but such as wantet fayth. He ordayned from the beg̃ynnynge alwayes to saue his. Neuer coude sathan hyndre the soule of Job, onlye dyd he vexe the out-

Apoc. 7. Prou. 11. John. 6. Mat. 24. Acto. 20. John. 17.

Job. 2. warde carkas and goods. Where as
Collo. 1. kayth is growinge, there we hope in Chri-
Roma. 8 ste springynge, and workes of charp-
Gala. 5. tye fructyfyenge, they shall do no hur-
Joan. 18. te by the promes of God. Where the
Hiere. 15. gyft of the spyryte habundeth, they can
Marc. 16 in no wyse preuayle. If anye hydraun-
ce doth fall, it is where kayth is wan-
tynge.

Apoc. 7. 2 For onlye had they powre vpon tho-
Apoc. 19. se men which had not the seale of God
Ephes. 5. in their foreheades. They onlye are in
Francis- parell that haue not the sure kayth. And
cus Lam the more want they haue therof, the mo-
bert 9. li. re is their scathe whan it cometh.
3. in Apo. 3 Yet had those locustes in commaunde
ment, that in no wise they shuld kylle
them whom they had noyed. For ỹ wyl
of God is that no wicked persone shuld
perysshe, vnlesse he resysted the holye
ghoste, but rather to turne from synne
and to lyue.

Ezech. 18 4 Wulye was it permitted that they
Ambro- shuld be vexed. v. monethes. Wulye for
sius anf- theyr lyfe tyme were they suffred to o-
bertus. uerloode their poore consciences with
Mat. 23. their beggerlye tradicions, to truble
Mat. 4 them with their trompery, to greue the̅
with

with their curses, and to torment them with their threteninges of their purgatorye and their helle. Though they blynded for want of the scripture, erred in all popysshe deuplrye, and for lacke of true knowlege had not the token of faithe, yet perysshed they not wholly, no more than did Nicodemus and Gamaliel which were but carnall men. But their endes the Lorde reserued to hys owne mercyfull goodnesse, for confessynge the names of Jesus Christe.

5 Yet were they sore vexed for the tyme, and their payne was as the stynginge of a scorpion, whan he hath hurte a man. A prickinge of a more than half desperate mynde, a feare of a wonderfully troubled conscyence, yea & a great doubt of saluacio had they, til God shewed his mercy vpon the, openinge their faint hertes, and strengtheninge them with his inward powre.

6 And in those dayes shall men seke death, and yet shall not fynde it. For the greke of their looded consciences they shall in confessyons take counsell of them, whyche is very poyson & death, yet shall GOD so preserue them,

Olee. 11. John. 9. Joannes Echius.

Apoca. 7 John. 3. Acto. 5. Franciscus Lambertus.

Eccli. 39 Ephe. 4. Sapi. 17. Sebastian meier in Apoc. Sapi. 16. Olee. 10. 2. Tim. 3 Olee. 4.

it shall be no deathe vnto them. For no
Roma.8. damnacyon can be vnto them which
Genc.19 are in Christ Jesu. Loth dwelled in So-
Luce.17. dome, yet perished he not wyth So-
Apoca.6. dome.
Mar.9. 7 They shall desyre to dye, and yet
Wicle9 derth shall flee from them. When they
in lib. de fele the terryble gnawinge of inwarde
confessio fearfulnesse, they shall seke vp their
ne. stynkinge remedyes, and require their
Hiere.2. dyrye merites, whiche is cleane to dye
from Christe, and to forsake his lyuing
waters for their fylthye puddels of hy-
Hiere.31. pocrisye and deuyllyshnesse. Yet by the
Joannes singular grace and vnspeakable mercye
Hus de of God, that they seke shall flee cleane
antichri- from them, and that they haue not
sto. sought for, shall saue them, whiche is
1.Petr.3. the onlye bloude and death of Jesus
Titu. 3. Christe. Thus shall they haue lyke vn-
Gene.5. loked for, and betaken vp with
Psal.83. Enoch from the wickednesse
of this worlde, and se the
God of goddes in
Syon without
their deser-
uinge.

The

The Text.

1 And the symilitude of the locustes, was lyke vnto horses prepared vnto battayle.
2 And on theyr heades were as it were crounes lyke vnto golde. 3 And their faces were as it hadde bene the faces of men. 4 And they had hayre, as the hayre of womē. 5 And theyr tethe were as the teth of Lyons. 6 And they hadde habbergyōs, as it were habbergyons of yron. 7 And the sounde of theyr wynges was as the sounde of charettes, whan many horses rynne together to battayle. 9 And they hadde tayles lyke vnto Scorpyons, 10 & there were stynges in theyr tayles. 11 And their power was to hurt

men fyue monethes. 12 And they had a kyng ouer theim, whiche is the aungell of the botomlesse pytte, 13 whose name in the Hebrue tungue is Abadon, but in the Greke tunge Appollyon. 14 One wo is past, and beholde two woes come yet after this.

The Paraphrase.

Sapi.16. Roma.1 Waldenus in fasciculo zizaniorum.

1 And the locustes in symilitude were lyke vnto horses prepared vnto battayl full of stomache, strife, contencion, anger, and hate, ryght ready in examinacions scarce in excommunications, moder in disputacions, madde hasty and cruell agaynst the verye, and euermore grogynge amonge them selues one secte agaynst another.

Esa.28. Mat.23. Jacob.3 Luce.22 1.Joh.1. Mat.23

2 Upon theyr heades they had counterfet croumes in maner of golde. Glorious names of dignitie had they, and slypping titles of hyghe preheminence vndeserued. Most holy fathers, moost gracious lordes, and moost reuerende masters

maisters commonlye were they called. Luce.20
They made large theyr phylacteryes, & Mar.12.
set abrode theyr skyrtes, they sought the Luce.18.
hyghest places in the synagoges, and sa-
lutacions of reuerence in the stretes.
They were not as other men be. The
symplest holy water preest amonge thē
was syr at the leaste, whyche is no lesse 2.tim.3
than lorde. By presumpcion, pryde, and 2.Tes.2
ambicion, they exalted them selues aloft Psal.36.
as the Ceder trees of Lybanus, aboue Esa.14
Emprours, kynges and prynces. Yea Abdie.1.
they set theyr seates in heauen, & became Esai.28.
Gods wpears to dampne and saue at Phil.3.
theyr pleasure. But woo be to the proude Psal.1.
croune of thys dronke generaciō, whose
God is theyr belly, and whose glory is
but dust, and shall be theyr shame and
confusion.

3 Their faces were not vnlyke to the Colo.2
faces of menne. And outwarde pretence Apoc.3.
they had of wysdome, grace, and godly Josephꝰ
nesse, yet was there nothynge lesse with Mat.6
in them. Very prudent, wyse, and lear- Luce.11
ned they seined in theyr commonynge, Mat.23
discrete in behauer and sober in theyr ly- Mar.12.
uyng, yet were they but paynted tom-
bes full of all synne and fylthynesse.

The

The counterfet goodnesse they shewed outwardly, was ouely to be sene of the worlde.

Hapmo. 2.tim.3 Jude.1. 2.Pet.2. Roma.1 Ezech.4 Eccli.21. 2.tim.5 Act.20.

4 Hayre they had on their headdes most lyke to the hayre of women. All wauerynge were their myndes, inconstaunt fyckle and folysshe. Theyr hartes were geuen to vnclennesse, theyr flesshe to voluptuouse desyres and pleasurs, so that in them regned all beastly abhominacions. All execrable lustes flowed in theym as the water of the Occeane sea.

Canti.2. Psal.79 Mat.10. Hiere.23 Hapmo. Albert9 Luce 21. 1.tim.1. Mat.12. Hebre.6

5 Their tethe were as the tethe of Lyons. ffor they were wholy geuē to gredynesse, raupne, fearcenesse, and cruelte not sparynge, but deuouryng the flocke not saupng, but losynge, not helpynge, but destroyeng. These were those wyld beastes that trode doune the vineyarde of the Lorde, those vnresonable Bores that hath roted vp all, and those blonde thurstye wolues that hath rent the poore lambes in peaces.

6 Habbergyons had they vpon thē lyke Jackes of yron mayle, whiche signifieth their obstinate malice, their hard frowarde stubberne hartes agaynst the

verite

verye of God. ffor wylfully they resisted it, blasphemyng the holy ghoste vñ the Pharisees and scribes, whole synne shall neuer be remitted in thys worlde nor in none other.

7 And the sounde of theyr wynges was as the stout noise of charettes, whã many horses busele together towardes a battayle. The wynges of these abhominable locustes, that set theim aloft so farre aboue them selues, are theyr dignities, offices, ryches, lyberties, previleges, lawes, and such lyke, which holdeneth theim in all thynge, be it neuer so vniust.

8 The noyse of these is great, the note, the rumoure, the fame is mightye thy worlde ouer, as well in cronicles & writinges as in the spech of the people. Yea vnder the title of God they bolster their wickednesse to make it the stronger. All must be Gods dignities, Gods seruice, Gods lawes, Gods religions, whan it is starke deuylly shnesse. They make what lawes they lyst, they commaside and forbidde, thei set vp & plucke doune they both curse and blesse, yea they do all mischief and all in hys name. Be it neuer

Joãhus de Anatomia antichristi. Wicleg li. 2. de sermone domini in mõte. Sebastianus meyer in Apocalipsim. Apoc. 13 Esa. 10. Miche. 3 Rom. 16 Joan. 16

neuer so vngodly, cruell, and falce, yet must it forth in the name of God. Thus mightyer wynges they haue than had the greate Egle in Ezechiel. Neyther coulde Pharao in Egipt, nor Nabucho donosor in Babilō, nor Antiochus in Iu ry do ỹ they might do here in chastēdō.

Ezec.17. Exod.5. Dan.3. 1.mach.1 Deut.8. Hiere.51 Esa.9. Wicle9. lib. 2, de sermone domini in mōte.

9 For they had tayles lyke vnto Scor ppions, and there were sharpe stynges in theyr tayles. Theyr studye, labour, & practises was euer for a false conclusiō. The ende of their lapre compassed crak tes, was alwayes to mayntayne theyr errours and lyes.

10 And thys had a very sharpe styng. For death was towardes theym that withstode theyr gymmes. Destruccion of body and gooddes, was euermore at haude.

Primasi us.lib.3. in apo. Job.2. Mat.10 Joā hus de regno Antichristi

11 Yet was theyr poure onely to hurt men for.v.moneths space, to harme thē in thys sensyble lyfe, deuyded in fyue partes. No poure had they vpon the sou les hence departed. Then coulde they not hyndre with all theyr cēsures, blacke curses, suspencions, disgradynges, in terdiccions, excommunicacions, and all suche terrible thunderholtes, with boke

belle,

and candle. ffarder extended not theyr Luce.12.
violence, than vpon the poore bodyes. Sapi. 3
The soules were in Gods hãdes, whose mercys neuer farre of.

12 A kyng they had ouer them, which Apoc.20
is the aungel of the bottomelesse pytte, Job.41.
for he is the head captayne of all ỹ chyl Johã. 8.
dren of pryde, the master of errours, & Luce.11
the father of lyes. Medes must the deuil 2.Tes.2.
be theyr kyng, whyles hys smoky doc- 1.timo.3
trine hath norysshed them, fedde theim, Psal.17.
and sette theim forthe in theyr colours. Mat.15.
Sure we are that they are straungers Hiere.2
to God, for the heauenly father neuer
planted them. Well, suche people suche
gouernour, suche swarme suche stynkynge leader.

13 The name of thys theyr capitayne Hieroni-
in the Hebrue tongue is Abadon, and in mus.
the Greke tongue Apollyon, and bothe Erasmꝰ
signifyeth a spyghtfull destroyer. Hys Mat.4.
nature is to perswade all euyl, to infect Gene.3.
the mynde, to corrupt the hert, to pinche Luce.11.
awaye fayth, to make the soule blynde, Mat.12.
too robbe manne of all goodnesse, to se- frãcisꝰ
parate hym from God, and to dampne lãbrtꝰ
hym with hym selfe for euer. Who is

that

that wretched army that hath such a capitayne, & that forsake multitude which hath suche a kynge.

Bedas Haymo. Albertꝰ magnus

14 One wo is past. One cursed feast of execrable blasphemy, darkenesse, and deuply shnesse, vnder the fyft seale openynge, and the fyft trompet blowynge is at an ende. But loke to it well, for. ij. other woes, yet shall come after thys, vnder the. vi. and. vij. as here after wyll apeare.

The Text.

1 And the.vi.t aungel blew 2 and I hearde a voyce from the 3 foure corners of the golden aulter, whiche is before God, 4 sayeng to the.vi.t aungell, which had the trompe. 5 Loose the. iiii. aungels, whiche are bounde in the greate ryuer Euphrates. 6 And the foure aungels were loosed, 7 whyche were prepared an houre for a day, for a moneth

and

and for a yeare, 8 for too slee the third part of men. 9 And the numbre of horse men of warre, were twenty tymes. x. thousand. 10 And I heard the numbre of them. 11 And thus I sawe the horses in a vision, 12 and them that sate on them, hauyng fyery habergyõs of a yalowe & brymstone colour.

The Paraphrase.

1 Consequently the first aungell stode forth and trymphantly blewe hys trõpet. Constantly the sincere preachers of thys present age hath taught Christe & hys heryte, vnder this .vi. seale opening wherein they haue disclosed the detestable errours and shamefull abhominations of the other age afore. The first aungell. Bedas anglus in apocalipsi. Sebastianus meyer.

2 And as thys trompet was blowen I hearde (sayth sayncte Johan) a sweate voyce from the .iiij. corners of the goldẽ aulter, which is before the eyes of God. The aulter whiche is moste precious,

The Image

3.reg.7. moſt dere, & moſt acceptable vnto God
Apoca.8 the father, is Jeſus Chriſt full of grace
Mat.17. and verpte. Vpon hym was offred one
Joan.1 pleaſaunt offerynge, whoſe habundaũt
Heb.9. ſweteneſſe hath releued all kaythful be-
Johan.1 leuers. And nothyng is accepted before
Colol.2. God to thys preſent daye, vnleſſe it be
Roma.5 offred vpon hym. None aulter els allo-
1.Cor.5. weth he for the ſacrifice of peace, neither
Marpe nor Johan, Peter nor James.
Hebr.9 Vpon hym we offre whã we truſt one-
Rom.12. ly in hym, and alſo whan we lyue accor-
Colol.3. dyng to true kayth in hym, reſtrayning
1.Pet.2. our olde Adã with hys fleſhly deſyres.
Mat.28 ℨ The.üij. corners of thys aulter is

the

the gospell, whiche he hathe left by hys Apostles in the .iiij. quarters of the vniuersall worlde. The voyce is the ioyfull tydinges or message thereof. And thys signifieth Christ not onely to haue hys churche within the dominion of Rome vnder bōdage, but also in all other partes of the worlde in lyberte. All these .iiij. corners hath but one voyce. The gospell euery where taughte hathe but one heauenly message of mercye and peace from God the father, one glad tydyng of hetlh and saluaciō from Jesus christ, and one swete smell of the grace of god and of victorye in Christ from the holy Ghost.

Mat.16. Rom.10 Mat.16. Gala.4. Rom.8. Ephe.1. Joan.10 Roma.1. 1.Cor.15. Joan.14

4 And thys one voyce commaunded the sixt aūgel which had the trompet or the true faythfull preachers vnder the sixt seale openynge, whyche had the administracion of the worde at the onely gyft of God.

frāciscꝰ Cābertꝰ lib.3.in apoca.

5 To go forth and to louse the .iiij. aūgels which are bounde in the great ryuer of Euphrates. Many hath the Lord anoynted with hys spirite in thys age to preache deliueraunce to the captyue, to open the prison to thē ꝑ were in bōdage,

Luce.4 Esa.61. Amos.9

Hiere.31 Johan.5 Psal.10. 2.Par.7 Baru.6. Mat.23

and to declare the acceptable peare of health. By whose preachynge he hathe now vnshakeled the chyldren of ỹ dead and set theim at lyberte too preache hys name in Syon, and to worshyp hym in Hierusalem. Many that afore were fettered wyth fantasyes, poked with vnadupsed vowes, and ouercharged with intollerable burdenes amonge bysshops prieſtes, monkes, chanons, frers, and nonnes, are now graciouslp delyuered,

Heb2.9. Luther9 aduers9 pseudo episco- pos. Frãcise9 lãbertus in apoca.

and with a free conscięce confesseth the verpte of God.

6 So that many among the.iiij. aungels, or a great numbre of them ỹ were sometyme antechristes, hypocrites, tyrauntes, and murtherers, are now losened from Euphrates the great flood of wauerynge fantasies; and of the fickle pleasurs of thys worlde. For thoughe they were sore bounde in their conscięce and lyfe, pet wanted thei there no wanton delyghtes, to norysshe and fede all fleshlynesse. They lacked nothyng that myght maynteyne their pompe, vayne glory, couetousnesse, pryde, glottony, & lecherp, but they had it in habundaunce. And though the nature of Gods worde

Idē Lãbertus decausis execracionis multorum se

be

be as of a hepe to open vnto theim that beleue, and to speare vnto them that beleue not, yet is it sayd here to open vnto both. But yet in dyuerse respectes. ffor in the chosen sort it openeth to loue, in ye other it openeth to hate. The one hyngeth forth hony by it wyth the bee, the other venyme with the spyder. The one is made more meke & gentyll, the other waxeth more cruell & madde. As Paule sayth, vnto some it is the sauer of lyfe vnto lyfe, and vnto some agayne it is ye sauer of death vnto death. ffor harde is that worde to the execrable aungels or chyldren of Sathan, callynge theim frō Euphrates. They can in no wyse abyde it. Yet were the .iiii. aungels lowsened from thens, and hath lost a great parte of theyr pleasures. Sence the gospel came in, the antechristes hath lost the profyghtes of theyr bulles, pardons, confessions, preuy tythes, ydell offeringes, purgatory masses, belle christeninges, churche hallowynges with other loose endes. The hypocrites hath lotte theio more than peynefyl habitacions, theyr monasteries, couentes, hospitalles, prebendaries and chaunteryes, with theyr

Eulogium Acto. 4. Johā. 8.

Acto. 19. Joan. 7. 2 Cor. 2 Luce. 2. Joan. 6 2. Tes. 2. Mala. 3. Apoc. 7

Joannes Wicleff in suare fellione, & in libel lo ad par lianētū regis.

fatte kedyng and warme couches, for pl gotten good wil home agayne. The tyrauntes and murtherers haue not now they: pleasurs in all poynctes as they had afore tyme, what though they cruelte be stpll as much as it was and rather more. For the people is not now to their mynde as then. And as these aūgels are loosened in thys quarter of the worlde, so that they be in all other quarters, the Lord appoyntynge their tymes. The corner of the aulter hath geue hys voice I doubt it not but the other three wpll shortly do the same.

Fraciscꝰ Liberꝰ lib. 3. in apoca. Vto bist felsus, & alij.

7. The .iiij. pll aungels were prepared (sayth sayncte Jhon) for an houre, for a daye, for a moneth, and for a yeare. At no tyme are the antechristes vnredy to do mischief, the hypocrites to deceyue, the tyrauntes to persecute and kyll. Christes tyme to thys daye neuer ceased they, but stpll euermore they haue bene doynge. Yet hath their fercenesse bene more and longer at one tyme than at an other, more vehemāt in some places thā in some. And at this tyme, their cōtynuaunce is some where long, some where short. Some where is their cruelte more

Dani. 12 Joan. 7. Joachim abbas in apoca. Eusebiꝰ cesariensis.

Joānes

some

wher lesse. Their daies are not alwaies alyke, nor their lyues of one length.

8 Not withstandynge for their tyme they shrynke not, but styll they go forewarde to slaye the thyrde part of men. None other can the tyraunt be but a tyrasit, nor the antechrist but an antichrist None other part can the hypocrite play but hys owne, nor yet the spyghtefull murtherer. Euer seke they to kylle the innocēt people. Euermore practyse they to bringe out of the waye the righteouse seruauntes of God, taken here for the thyrde part of men or in the smaller numbre, for so muche as here is neyther bloud nor fyre, wormewode nor smoke.

9 And the numbre of their horsemen, lyke vnto the horsemenne of armes in warre, was. xx. tymes. x. thousande, or x. score thousande. An innumerable multitude haue they sente forthe the worlde ouer, to deceyue and blynd, to destroye & kyll. Horsed they are with their beastly lawes & decrees, & armed with their fierce authoritie and cruell poure. And who is not nowe an horse manne of theirs, and a cruell Saull, makyng hauock of Christes poore congregacyon?

nauclerꝰ
Jacobꝰ bergomensis.
Joānes Hus de anathomia antichristi.
Mat. 23.
Joan. 16
Sebastianus meyer.
Apoca. 8
Ticoniꝰ apher.
ex primasio.
et Auelberto.
Joānes brēcius.
Acto. 8
2. Pet. 2.
Mat. 10
Dan. 12

Euery where they bye them & selle the,
betraye them and accuse them, persecute
and enpryson them, indyte them, & burn
them.

10 And I harde the numbre of theym
(sayth sayncte Iohn) or knewe certaynly
afore hande ỹ the trueth in those dayes
should haue mayny such enemyes, I vn-
derstode it in spyrete, I beleued it & sure-
ly marked it vp for a warninge to them
that shoulde come after.

11 Consequently I sawe the settynge
forth of them. I beheelde in a vysion the
horses, franke, fatte, and fearce, whiche
were none other than the aforesayde lo-
custes that crept out of the smoke from
the bottomlesse pytte. In the fift ope-
nynge or b'alle of the trumpet, whyche
was ỹ ranke tyme of their goyng forth
they were but locustes, leane, bare and
nedye. In theyr beginning the antechri-
stes and hypocrytes, as bishoppes, pre-
stes, monkes, chanōs and fryers, were
poore, abiect and vntydye. But vnder ỹ
sixt they grewe vnto great horses. They
were so pampred with possessions, fat-
ted with pleasures, and boldened wyth
auctorite. And whan they were once co-

nuen

Ambro-
sius.
Aulber-
tus. li. 4.
super
Apoca-
lipsim.
Haymo.
Apoca. 9
thomas
waldeor
gius in
pāna-
chio.
Joānes
Wicley
lib. 2. de
sermone
domini
in mōte.

men into the estimacion of the worlde, then waxed they high, headye, fearce, proude, and cruell. Then were they horses of pleasure for princes and worldye magistrates, to carye them at theyr owne lustes, for they were unbridled. No lawes had they for them. The scepture croune, swearde & powre, might then passe none other wyse in emprours and kinges than they had fantasyed. A faute them done againste them, coude be no lesse than both heresye and treason. If they sayd but burne, then muste they be but drawen, hanged, and burned, no remedye. For that that toucheth them, toucheth the princes honour also, to make the mater more grevouse. They shuld not els be both parteners in the hengeaunce of God for innocent bloude shedynge. Yea hurt they not the rygh-tuousnesse in all their mischeife, though it so apereth unto them, for so moch as their death is precioust in the syght of the Lorde, and their dwellynge place the auter of God Christe full of rest and peace.

Bēnoit Cardinalis. Joannes Carion. Thomas waldeng ffabiang polidorg li. 22. fro.

Mat. 23. Luce. 11. Sapie. 3. Psal. 115. Apoca. 6 Ephe. 2.

12 And the men that sate on these horses had syerye habbergiōs of a palowe

Exod.7. and brymstoupe colour. The princes
3.Re.22. and rulers prouoked by the craftes of
Psal.2. these false prophetes and decepuable tea
2. Tim.3 chers to ryse againste Christe and his
Colo. 2. worde, are armed with cruelte in vn-
Waldeus in fasciculo zizaniorū. rpghtuousnesse, with a false charpte, and with a counterfeit wysdome. In the examinacion of causes they wyll oftymes seme fauourable, louinge, and wyse, whan in effect they are nothing lesse. ffor moue the stones with the treuth or the quicke lerninge of the sppritpe, and then wyll they do as doth the brimstone that is touched with fyre. They flame out their malyce, they sppytt forth their wickednesse, and their fylthype iudgemētes stinketh the worlde ouer. Wanye such swete sauers of their politique wisdome or rather flesshelye folishnesse, haue they left behynde them in their chronycles and hystoryes that vnwholl omlye sauoreth yet to this daye. And thys haue they of their vnbrydeled horses, their ghostlye fathers, confessours, and counsellers, ouer whom therselues haue neyther powre nor auctorpte but as they lyst.

Sebastia9 meier in apoca. Sabellicus. Placina. Blōdus Carsulanus. Wernerus. Cornelio agrippa.

The

The Text.

1 And the heades of the horses were as the heades of lyons. 2 And out of their mouthes went forth fyre, and smoke, and brymstone. 3 And of these thre was the thyrde part of men kylled. 4 That is to saye, of fyre, smoke, and brymstone, whyche proceded out of the mouthes of them. 5 For their power was in their mouthes, 6 and in their tayles. 7 For their tayles were lyke vnto serpentes, 8 and had heades, and with them they dyd hurte. 9 And the remnaunt of men, which were not kylled by these plages, 10 repented not of the

dedes of their hãdes, 11 that they shulde not worshyp deuels, 12 and Images of golde, and syluer, and brasse, and stone, and of woode, 13 whiche neyther can se, neyther heare, neyther go.
14 Also they repented not of their murther & of their witcheraft 15 neither their whoredom, neyther of their theefte.

The Paraphrase.

1 The heades of these horses were in symilitude as the heades of lions, which betokeneth their proude, bolde, & mighty malice againste Gods verite. In the other age whan they were but locustes, they had the faces of men, for some reason yet apered in their lawes and doinges, though they stode not al with gods worde. But sens they grewe vp in corrage, and became furiouse horses, they haue laied awaye those faces, and nowe taken to them fierce lyons heades. Now is there nothinge in them but open ma-

Haymo li. 2. in apocalip. Joannes hus de regno antichristi. Wicleff lib. 2. de sermone dominum monte.

lice,

like, cruelte, and spyght. Now are they termagauntes all together and verye deuyls incarnate, where their dirtye traditions be not kept. So egre they are, their horse men can not restrayne them, their princes can not rule them in suche a matter, vnlesse they will be torne in peaces, as many of their predecessours haue bene afore tyme both emperours, kynges, and other gouernours.

Lambertus Schafnaburgēsis. Sigebertus gemblacēsis. Otho phrisingensis.

2 For out of their mouthes goeth fyre, smoke, and brimstone, gods worde they preache not, for they are become horses. Their office is now to carry whyther it shall please them, and to leade the princes at their luste. Now roore they spyke spons with their great grandsyr Sathan, lehinge whō they deuoure. Now breath they forth of their execrable mouthes the hoote fyre of their threteninges and curses. Now womete they abrode the fylthie smoke of their vanitye and fables. Now spewe they out the stinkinge brimstone of theyr lyes and errours.

Esai. 56. Mat. 24. 2. Pet. 2. 1. Petr. 5. Ephe. 6. John. 16. Acto. 9. Luce. 21. 2. Tim. 3. 1. Tim. 4

3 So that they haue kylled with these iij. plages the thyrde part of men. But yet none other els than those which hath geuen credence to their errours, beleued

their

Joannes Hulsius de regno vitæ, et moribus Eucharistiæ. Coloss. 3. 1. Corin. 1 Baruc. 6

their fables & feared their curses.

4 For none other were slayne, but they onlye whiche lacked of the fyre smoke and brymstone that went out of their mouthes. None other els were lost and depryued of the lyfe whiche is in Christe Jesu, but such deuoute dottrels, & worldlye wise people as thei taught & brought vp in false worshippinges.

Sebastianus meier in apoca.

5 No doubt of it but the power of these cruell beastes was most in their mouthes. The strenght of the deceyuable teachers, to begile the wretched pdiothes and blynde asses of the worlde, is euermore in their speche, in their sermons, confessions, and preyue counsels. Their with do they infatuate them, blinde thē, and kylle them.

Joannes Wicle 9. de confessione laicorum.

6 Much powre haue they also in their tayles behynde, which is not onlye their hipocrytike lyfe, but also their pestilent tradicions, lawes & customes, with these do they sore infecte & grieuously poison.

Franciscus Lambertus in. 3. in apoc. otho brū

7 Let no man thinke their noyaunce to be light nor their greuaunce small, consyderinge that their tayles are lyke vnto serpentes, and haue heades wherewith they hurte. Not onlye doth their

doctrine

doctrine for their lyfe tymes stinge, be-
nime and corrupt the spllye soules, but
also their examples, constitucions and
vsages, left behinde them to be perfour-
med of other whiche folowe h, to the
ouerlapdinge of their conscience allo,
doth poison them vnto death. They in-
fect their beleue, and prouoke them to
trust in vayne thinges, and are Jeoper-
douse euerye where.

8 Oh horrible beastes, & most cruell mō
sters. Noisull are they both in ỹ head &
in the taile, before & behinde, cōminge in
& goinge out. No where are they good,
yf they ones apere. Let him that wil not
perishe shurne their companye, consyde
ringe that no man can dwell with them
without great parell. In their mouthes
is benime, in their tailes is poison. Both
their lawes & their liues, their counsels
and their ceremonies, their holinesse &
blessynges, are all hipocrisie, sinne, & pe
stilent doctrine of deuils. Only are ỹ la-
wes of the Lorde holye, trewe, and per-
fyghth, conuertinge the poore in spiritie
& geuinge wisdom vnto chyldrē. The an
tichristes & the hipocrites thus put from
their swete Euphrates, wherin they
swim-

felsins in locis com munib 9. Mat. 23. 2. Tim. 3 Marci. 7

Joannes Hus in quedam loca apo calipseos Sebastia n9 meier in apoca. 1. Tim. 4 Psal. 18. Math. 5. 1. John. 2 Hierr. 13. Apoc. 16. Luce. 21.

swymmed in al pleasure, welth, and ease, what is more in this age to be loked for than terrible warre? Consyder that here in this prosperye they are no lesse thā cruell horses and vengeable beastes, hauynge before them lyons heades with fyre, smoke, and brimstone, and behinde them serpētes heades tostinge, venime, and kille. Wonder this also, that they haue powre to carpe the prynces and magistrates at their pleasure, for they are vnmoseled. Yea, what though some notable gouernours hath gotten victorye ouerye of them, the primacye of their owne realmes, to be the supreme, hyghest, and immediate heades of their clergye here in earth vnder God (which is a wonder) yet are they scarse able to put aside one corrupt custome or dyrye ceremonye of theirs. But all their deuplysshnesse must nedes stande styll vnder the couloure of laudable rites, decent vsages, and politique orders. For why, they are perelouse beastes, and their mouthes yet open, wherin they haue both fyre, smoke, and brymstone, which are most terrible thinges, and in their tayles poyson, whiche is most daunge-

Primasius apherius. in apocalyp. Franciscus Lambertus li. 3. in apo.

Lete opē experience be here in an a-ble wyt-nesse. Bedas. Albertꝰ magnus Bulone 3.

rouse.

rouse. What a fearfull blast is this to them which more feareth men thā God? If your grace do suffre this newe trade styll to go forwarde, ye shall procure ye the malyce of all regions, the hate of al princes, and the cruelte of al peoples. They shall invade your realme, consume your substaunce, and destroie your commons, with such like. Where as if ye take an other waye, ye shall haue their benevolence, love, and favor. Thus dailye they with their head rulers, and neither make them faithfull Dauids, wyse, Salomons manfull Josaphats, valeaunt Jehues, godly Josyases, nor holy Ezechiases, but verye fearefull and faynt harted Caines, thinkinge that everye man which cometh by the waye will kill them. This wyl be the rewle of this present age, no doubt of it. ffor vnto kinges hath not God geuen it to subdewe these beastes. Onlye is it reserued to the vertorye of his livinge worde. Onlye shall the breath of his mouth destroye them, grinde them to dukte, and throwe them into helle fyre. Let the faythfull beleiver therfore consyderinge the mischefe of this tyme wherin nothinge is lyke

Eccle. 16.
Dani. 6.
Cornelius agrippa. inquerela super calumpnia

Esay. 55.
3. Reg. 4
2. par. 34
Eccl. 49
Gene. 4.

Apoc. 6.
Esaie. 11.
2. Tess. 2
Mat. 21.
Luce, 12.
ffrancis. cus Lambert9 li. 2. in apo.

to be certayne and sure, in lande, there-
ryte, towne, no, nor yet house, appoynt
Psal.141 hym selfe to persecuciō, losse of goodes,
Dani.12 exyle, prison, sorowe, and death of bo-
Wicleus dye for the treuthes sake, thinkinge that
et Joan. his portion is in the lande of the liuing.
Hullius. For nowe are the perelouse dayes vn-
Gala.6. der the voice of the syxt trompe, these
Apoca.7 madde, fearce, raginge beastes beynge
Acto.1. abrode. Where as vnder the seuenth
Jacob.5. the carnall churche reiected, and the an-
tichristes ouerthrowe, the right Israel
of the Jewes and gentiles tokened with
faith, shal be peaceablie restored in to the
possessyon of God. In the meane sea-
son let them that lyue nowe prape, and
haue their whole hope and comforte in
the Lorde.

Sebastia 9 And the remnaunt of men (sayth
n9 meier saynt Johan) that were not killed with
in cōmen these plages, which are they whō God
tario su- hath called in this age by the trew pre-
per apoc. chers from their detestable doctrine and
1.Pet.2. erronious wayes, vnto the sure know-
Roma.1. lege of his godlye verite and gospell.
Hebre.2. These remembre not the singuler bene-
2 Tim.4 fyght of God, they magnifye not his
holye name for their deliuerance from
these

these most daungerouse plages of vtt
lesse damnacion in the selues, but remai-
ne altogether vnthankefull.

10 They repent not from the hart the
dedes of their handes. They have no re-
morse in conscience of their olde wicked
workes. No, they amende not their lp-
ues, nor yet fall vpon them selues to the
trewe trade of the gospell. But rather
they are slaunderouse vnto it, by vndis-
cretelye vsynge the libertyes therof, mp-
nistringe occasyons of fallynge vnto
the weake.

11 They se the people in dyuerse popu-
tes of pdolatrye ronne headlinges to
the deupll, yet do they not brotherlye
admonyshe them by the scrypptures of
the daungers therof. They shewe them
not that the worshyppynge of pmages.

12 Whyche are made of dead thinges,
as golde, syluer, brasse, stone, and wode,
is the verye worshippinge of deup'ls.

13 They tell them not that they be spu-
refull mens workes, and can neither se
nor heare, speake nor go. They wyll be
called christen brethren, yet is it not do-
loure vnto thē to se their brethrē perish,
for whom they ought to Jeoperde their

Apoca. 2
Hebr. 12.
Franciscus Lambertus in apocalip.
Rom. 14
1. Cor. 8.

Theodorus bibliander. in consultacione.

Baruc. 6
Psal. 95.
Sapi. 15.
Psal. 113.
Math. 5.
Rom. 15.
1. Johan. 3
Luce. 19.

Ipues. They muſt leme Samaritanes,
yet wyll they not heale the woundes of
them that are more than half dead, yea,
is it not to be feared that for doubt of
Math.12 punyſhment and loſſe of their goodes,
Gene.19 they loke backe again towarde Sodome
Luce.17. with Lothes wyfe, conſentinge to their
Apoca.18 abhominacions? Let them not thinke
Chryſo- that ſo doth, but a duble plage foloweth
ſtomus. them. More worthye is he to periſhe
Cirillus. that troweth him ſelfe wylling lye into
Roma.1. a parell knowinge it afore, than he
Apoc.22 whiche neuer knowe it.
Hebre.11.14 Neyther repented they (ſayth ſaynt
Apoco.1. Johan) of their murther, their witche
1.Tim.5. craft, their whoredome, nor their theſte.
John.12. They ſe of their owne congregacion in
Luce.8. pouerte, penurye, preſon, and exyle, and
Acto.5. they knowe it is for none other than the
2.Teſſ.3. teſtimonie of Jeſu. Yea haue they no
Math.13 minde to helpe them. No corrage haue
they to confort them. They dare not be
acknowne to fauer that ſort. When a-
nye truble cometh, they are none of the.
Apoca.3. They are well contented to haue Chriſt
1.John.3 in dalliaunce, but if he put them ones to
Jacob.2. payne, or are ought of them, then bydde
1.Tim.5 they him adewe, they can no ſkille of
hym,

hym, they knowe him not, the farder of
the better. Thus are they become nep- Dani.14
ther hoote nor colde, redie to be spewed Baruc.6
out of the mouthe of God. None other Apoc.17.
are they then murtherers that socour Sebastia
not their brethren. Worse are they than n9 meier
infydels that helpeth not the housholde
of faith. The witcherraftes of the hipo-
crites they knowe by the euident scrip-
turs, yet wyll they not flee from them.
15 They knowe the open whoredome Psal.49
of the babilonical strompet, they knowe Hebre.6.
her thieste and robbery, euermore spoy- Mat.25.
linge God of his honoure, yet wyl they Luce.19.
runne to it, seke it, and take part of it 2.Pet.2.
with the vnfaithfull. What is he els 2.Cor.1.
that runneth with a thieke, but a thieke Roma.1.
also, Alak thei trede vnder their fete the 2.Tess.2
precious gift of God. Lyke vnprofyta- Luce.12.
ble seruauntes, they hyde his Godlye Jacob.4
treasure vnderneth the grounde. And Mat.12.
like vnresonable dogges they turne a-
gayne to their vomete. The heauenlye
father of his eternall mercye, graunt
such to amende. ffor a much greatter
plage abideth the than ye other, though
it be not here named. ffor manye scrip-
pes are dewe to that seruaunt whiche

knoweth his Lordes wyll, and doth it not, yea, to synne against knowlege, is against the holye ghost & irremyssible.

The tenth chapter.

The Text.

1 And I sawe an other mighty Aungel, 2 come downe from heauen, 3 clothed with a cloude, 4 and the rainbowe vpon his heade. 5 And his face, as it were the sun, 6 and hys fete, as it were pillers of fyre. 7 And he had in his hande a lytle boke open. 8 And he put hys right foote vpon the sea, and hys lefte foote on the earth. 9 And cryed wyth a loude voyce, as whan a lyon roareth. 10 And whan he had cryed, seuen thonders spake theyr voyces. 11 And whan the seuen thonders had spoken

ken theyr voyces, 12 I was about to wryte. And I heard a voyce from heauen sayēge vnto me. 13 Seale vp these thynges, whiche the seuen thonders spake. 14 And wryte them not.

The Paraphrase.

¶

IN the middes of this moste vēgea ble tyme, wherin the antychristes & hipocrites moste farcely skurreth

Joh. hus de regno ātichristi.

Apoca.9 about them, to vexe all the worlde with
Bedas. their fyerye blastes, their fyltye smoke,
Franciscus Lambertus in apocalip. and their stinkinge brimstone, to restore againe their pleasaunt Euphrates, the Lord hath sent to the confort of his certein peculiar and chosen learned men, most constauntlye to defende his verite. And then, this present reuelacion compareth to a strong Aungel.

Eoban9 Hessus. Joannes Hilten. Melancton. Waldensis. Hiere.1. Acto.9. 2.Esdr.3. I sawe (sayth saynt Johan) an other mightye stronge Aungell come doune from heauen. With a stouthe poure came this Aungel from God to withstande the fourioufe beastes in this fyxt age of Christes churche, wherin they rage so sore. God hath raised some godly persones nowe, by whome manye thinges are opened that afore tyme were hidde, accept it were to a fewe poore saules in corners. Constaunt are these and ernest, yea, inuincible warriours by the worde of God. For who can be more stronge than they whiche fyght with an inuincible weapon? Whiche is the verite of God. That valeaunt conquerour hath victorye in them, which promised to gemat.10. ue them such mouth and wisdome as al luce.12. enemies shuld not be able to resyste.

¶ Thys aungel, or ministers signified by hym, descended doune from heauen with Christ their master, as messengers sent of God. The apostatres & antichristes falleth doune frō heauē with their captayne Lucifer, lyke starres of darkenesse. And as wicked sede not plāted of God they ryse vp in the worlde. frāciscꝰ. lābertus. Joh.20. Apoc.8. Esa.14. Mat.15.

¶ Thys aungell was clothed with a cloude, betokenyng these godly supporters of the lordes trueth too be compassed with many harde shoures and troublouse crosses of opprobryouse rebukes, scornes, slaunders, lyes, and open blasphemyes, to the vttermost tryal of their weake fleashe. And thys cloude hydeth from the worlde all that is in theim spirituall & godly lyke as it dyd in Christ, that to many thei seme not that they are in dede. Because they are despysed of ye crafty generacion, and euyll spoken of by the hypocrytes, the symple vnpotes and deceyued multytude doth iudge thē yll doers, yea, they suppose them verye heretyques, and so doeth spyghtfullye call them. Where as in very dede they are the aungels of God, and most hygh chosen messengers. The Apostles thus Petrus. berthori. Joh.15 Mat.5 Luc.6. Mala.2 Phil.2 Act.20 Joh.9. Johā.12. Joh.16. Mala.2 Acto.4 Esa.60.

Augustinus & Bedas.
Eccli.39
1.Cor.3.
Joan.15.

bled also of the worlde, were named cloudes of Esaye the prophete very lōg before they preached the Gospel. What are these (sayth he) that flyeth lyke cloudes. These were & are they that euery where poureth doune the swete dewe & rayne of the misteries of God, and seasonably mopsteneth the groūd of faithfull hartes, causyng them to bring fouth theyr frutes in due season.

Eccli.43
Psa.102
Esa.33.
Gene.9.
Acto.4
Heb.7.
Roma.8
Gala.4.

4 Upon the head of thys aūgel was the rayne bow. And in thys are they noted to be the aungels of the couenaunte and the messengers of peace. For so muche as the rayne bow was the sygne of Gods couenaunt cōcerning ye flood. Theyr message is that Christ is the only sauer of the worlde, & that none can perysshe beleuyng in hym. No dampnacio is there to them which are in Christ Jesu. No, though they neuer know one ceremony or popish constitucio of theirs. Though they neuer heare masse nor go procession, though they neuer be greased, shauen, nor disgysed, though they neuer haue bedes, lattyn prymers, nor tyfolpomes, nor other sygnes of hypocresye, yet are they promised to haue at-

tone-

fornemet with God. Wolt ryghtly hath thys aungel the rayne bow on his head for all the studye, practise, and diligence of the faythfull mynisters, is to declare the free mercy of God, and most frynde-ly beneuolence in Christe without anye poynte or iote of mennes deseruynges lealte they shoulde perysshe wyth the Pharyse for trustynge in theyr owne workes. Oecolã-padius in Esaiã. Roma 4 Luce. 18.

5 The face of thys aungel was as the bryght sunne. Their outward shewe is altogether Christ, which is the sunne of righteousnesse. None other light shewe they but hys. None other doctrine de-clare they but hys holy gospel, neyther decrees nor decretals, fathers constitu-cyons nor synodals. But then they leaue to the darke blody starres which are fal-len from heauen. Onely teache they the shynyng charitie of God, the feruent zele, and burnyng desyre towardes mãnes saluacion. Neyther auaunce they ce-remonyes nor ryytes, holy dayes nor of-feringes, dryges nor masses, purgato-rye nor relyques. And as concernynge their lyues, more God despyseth not of the Christen minister, than to expende hys Phili 2 Mala. 4 Joann 2 Roma. 1. hẽricus bullyn-gerus. Apoc. 6 1. Joã. 4. marting Luthers de tradi-cionibus humanis

Math.5 hys whole studye, laboure, and tyme to
Esa.1 the lightenyng of other. He neyther cō-
Wicle9 maundeth them to be shauen nor disgup-
in trialo sed, to be Poppysh preest nor monke, too
go. sape mattens nor euensonge, to fast fry-
1.tim.4 dape nor vigil, to abhorre marpage nor
2.tim.5 meates. Onely he wylleth them to edy-
fye hys flocke, wyth none other lernyng
than hys godly trueth. Thys is theyr
onely office.

Apoc.3. 6 The fete of thys aungel were in si-
Gala.2. militude as pyllers of fyre. Stronge su-
1.tim.3. stentacles and sure stapes hathe God
Hier.1. made the wpholders of his true church.
fferuent affeccions hath he geuen them
constaunt stomakes, and so inuyncyble
Luce.21. a powre as no wyolence can resist. Dou-
3.Esd.3. tye and stronge is the administracion,
Psal.23 where the veryte remayneth, for it bryn-
Esa.52 geth with it ye magistre of God. O how
Matth.1. beutifull (sayth Esaye) are the fete of ye
Rom.10 Embassadours of the Lord, which bryn-
geth the message of peace, and the tydin
ges of health vnto Syon.

2.Cor.12 7 He hadde in hys hande a litle boke
Apoc.4. open. In theyr administracion are the
Luce.24 scriptures euydent and cleare, opened
Esa.35 by the lambe, and muche godly know-

lege

lege to receyued of other by them. Blessed be the Lord which hath opened that boke. Now maye the creple stande vp, the blynde se their waye, the poore fede and be satisfyed. Desyre therfore wyth faythfull Dauid from the very harte, to haue vnderstandynge, and to knowe the testimonies of God. Aske meketye & haue, seke wyselp and fynde, knocke gētelly and the doore will be opened. Very lyke is it that the lorde God doth nowe plenteously to sprede the doctrine of his sprete in this sixt age of his church, this boke beynge thus opened.

Mayth. 11
Psa. 118.
Jaco. 1.
Mayth. 7
Joan. 14
Act. 2.
Apoc. 4
Mat. 24
Apo. 7.
Mat. 15.
Eusebius Cesariensis. Franciscus Lambertus in apoca.

And that all the worlde shal receyue it, rebel the hypocrites neuer so sore. Whā the gospell apered in Christes tyme, the Jewes were the fyrste that receyued it, after them the Grekes, and last of all ỹ Latynes. Nowe in thys latter tyme it openeth too the Latynes by the admynystracion of thys myghty aungel and hys affinite, and from thence is goynge to the Grekes, for many of thē now of late hath graciously receyued it, as we haue harde. And last of all shal it returne again to the Jewes, as now very apte also to receyue it. That Christes

Martinus Lutherus Wunfelsius.

pro-

Luce.11 Mat.20 Hiere.31 Aggei.2

prophecie maie be founde true. The laſt to be the fyrſt, and the fyrſt the laſt. For he that hath diſperſed Iſrael ſhal bring hym agayne to hys felde, as Hieremye recordeth. Thus ſhall the glory of God be within few yeares ſeane the worlde ouer, to the comforte of many.

Ambro-ſius. anſbertꝰ Hier 31. Eſai.61 Marc.16 Joan.6 1.Cor.1

8 Thys aungell ſet hys righte foote vpon the ſea, and hys left fote vpon the earth. As well ſhal the weake people re cepue thys verite as the ſtrong, the poꝛe as the riche, the low as the hygh, ỹ ſiche as the hole, the ſynner as the righteous the begger as the king, the vnlerned as the lerned, the labouryng manne as the prieſt, and muche rather. For the righte fote is towardes them. The ple that is ſpeared vp with the maine ſea, pea, and they alſo which be vpon the ſea, ſhall ſo wel haue it as ỹ opē wyde cōtre, or as they whiche dwell vpon the moſt plea-ſaunt lande. From none ſhall the booke be ſpeared. Euery where ſhal the trueth be open, as well by writinges as woor-des, and as well by bokes as preachyn-ges. Vpon both ſhall this aungel trea-de. Both ſortes of people ſhall be ſub-iectes to that verite, which thoſe godlye

Fraciſcꝰ Cabertꝰ in apoc. Mat.24 Hiere.31. Sebaſti-anus meyer in apoca.

mes-

wellengers shall bryng, submitting the selues as foote stoles vnto it. Some vngodly rulers there be bothe by sea and by land, both in the yles and in the opē countre, that will none of this aungell with hys open boke. In no wyse wyll they suffre hym to sette fotynge within theyr regnons, but commaundeth vnder payne of death, that no man teache hys doctrine nor heare it, that no man prynte hys bokes, bye them, selle them, reade them, holde them, kauer them, nor beare thē vpon him. But all is in vayn. Let thē were madde, swelle, and frette them selues to death, yet will he treade vpon theyr groundē. Let them persecute fetter, stocke, kampshe, slee, hange, head burne, drowne, pea, and bery quycke wt all other mischief and tyrannye, yet will the trueth abyde.

Psal 92. Ioannes Decollapadius in Dani. Otho brixiensis in annotationibus euangeliorū. Ioachim abbas in Hieremi. Luther aduersꝰ pseudoepiscopos.

6 For the aungell tryeth with so loude a voyce, as the Lyon whan he roareth. So mightye and stronge is the woorde that they preache, & the veritie that they shew, as was the sharpe kyuing woorde that Christ spake, which was the inuincyble Lyon of Juda. And so mightye is that as made both heauen & earthe, so

Apoc. 19. Hebre. 4. Apoc. 5. Gene. 1 Mat. 16. Hebre. 4

strōg

Ephe.6. Mat.21. 1.Cor.1

stronge as destroeth the poure of helle, so sharpe as deuideth the soule from the spirite, and the Joyntes from the marpe and so weyghtye as whan it falleth, it grindeth to pouder al pryde, poure, magnificence, wysdome, ryches, and vayn pollicye of thys worlde, none shall be able to abyde it.

Haymo lib.3.in apocap. ffraciscꝰ Lãbertus Psal.9 Roma.1 Apoca.7

10 And whan the aungel had cryed, and vttered thys terrible noyse, seuen thonders spake theyr voyces. The fearfull indgementes of the wrathe of God which are infinite and can neyther bee numbred nor yet measured of the creatures, opened theyr terrible misteryes, which shall at theyr tymes appoynted of hym, light vpon the chyldren of vnbeleue. The tyrauntes, which hath resisted the heauenly verite of the Lord, will once be punnyshed as was the hoste of Senacherib kyng of Assur. Once wyll he fearfully wysyt theyr multitude in ỹ thonder of hys yre. Once shall the terrible sounde of hys cracke strythe the earth smothe, reuengynge the contempt of hys worde. In Italye, Spayn, ffrance, Germanye, and other christen regions, the aũgel hath shewed the boke

Heb.10. 2.Pa.32 Esa.36

Johel.2. Joppy.1. Sedulius in epist. Petri in apoca.

open

spen, and roared oute the voyce of the Gospel with stomake as doth the Lyō, yet will it not be taken, but some they haue beaten foz it, & some most syghtfully mourthered. Let them not thynke but after the lyghtenynge the thonderclappe wyll folowe. The verite opened and thus despysed, moste greuous plagues of derth, warre, oz pestilence wyll shortly fall by the great vengeaunce of God. Puncyples hath ben seue in some quarters of the worlde, let thē not think but much more is commyng, and wyll not cease tyll Christe hath made of hys enemyes hys foke stole. Mat.24 Luce.21. Otho brūfelsius. Psa.109

11 And whan the.vū.thonders hadde spoken theyr voyses, oz shewed theyr certente, that they should so surely as God lyueth come to passe at theyr tyme appoynted. Albertꝰ magnꝰ. in apoc.

12 I was aboue (sayth sapnct Johā) to take penne and pnke in hande, and to wzyte them. I thought to registre them in a boke to the admonyshment & warnynge of them that shoulde folow. And anone I harde a very erneste voyce frō heauen, sayinge vnto me in thys maner. robertꝰ. tuitiēsis in apoc. Bedas Haymo.

T.i. 13 Seale

Frãcisc9 Läbert9

13 Seale vp those thinges whiche the seuen thonders spake, and in no wyse write them. Registre the thonders, but not the voices. Note the figures, but vtter not the misterues tyll God appoynt it. It is not for all men to knowe the tymes whiche God hath in hys poure.

Act.1.

Mat.24 2.Cor.12 Chrisostomus. Augustinus.

Many secrete thinges harde Paule, which was lawful for no man to vtter. The outwarde sounde of Gods secretes maie be harde of all mẽ, but the inward worshyng is reserued to hys spriete. The Lord alwayes with hys holy ghoste so infourmeth them inwardely, that they percepue the effect of many thinges, the other heareth but a noyse. ffor so much as the voyce of Gods thonderinges is vnserchable, and hys secrete iudgemẽtes the most mighty depeth, thei are not open but to such as he elected.

Joan.16 Mat.13. Luce.8 Roma.11 Psal.35.

Esa.6 Haymo in apoc. Psal.67 Luce.24 Otho brũfelsi9 in euãge.

14 Therfore was Jhon commaũded in no case to wryte theym, or to open the secrete meanyng of them. That poynte the Lorde reserueth peculyarly to hym selfe, to open to whome, what, or howe muche hym lusteth. Muche wyde are they which thinke that they can of their owne wytte and industrye declare such

causes,

causes, vnlesse God openeth vnto them by hys worde or some euident signe, as he hath done in this age mooste plenteously to many. Lesse can we not gather of these thonders, whan the message of God is despysed, abused, forsaken, neglected, troden vnderfote, or dampnable lyes preferred vnto it, than that hys wrathe must folowe. Somwhat hathe bene seane alredy, much more wil apere whan they geue full founde.

Joã hus in quedã loca apo. ffrãcisco Cãberto Mala. 2.

The Text.

1 And the aungel which I sawe stande vpon the sea, & vpon the earth, 2 lyft vp his hande to heauen, 3 & swore by hym that lyueth foreuermore. 4 Which created heauẽ and the thinges that therin are. 5 And the earth, and the thinges that are in it. 6 And the sea, & the thinges which are therin, 7 that there shall be no more tyme, but in the

dayes of the voyce of the seuenth aungell. 8 When he shall begynne to blow, 9 euē the mysterye of God shalbe fynyshed, 10 as he preached by hys seruauntes the prophetes.

The Paraphrase.

1 And the aungel (sayth Saynct Johan) whome I saw in thys wonderful reuelacion, thus standynge with one foote vpon the sea, an other vpō the lande, after the sort afore named.

Joachī. Abbas in apoc. Schallimanus meper in apoc. Luc. 24 Acto. 2 Martinus Lutherus in postil

2. Lyft vp hys hande towardes heauen, so strongely to affirme hys message to be true, as the Lord lyueth, and to prompse it so infallible iust, as God sitteth in heauen.

3 What do the true preachers els in this age but maynteyne theyr doctrine by the mighteye woorde of GOD, after the example of Christ and his apostles which alledged the law, prophecies and psalmes, to confirme theyr sainges with? They neyther alledge decree nor decretal, constitucīō nor synodal, legēde

nor

nor fable, monkes rule nor sayntes lyfe
doctours nor fathers, Gregory nor An-
selme, Thomas nor Dons, Plato nor
Aristotle, nor such lyke fylthy dregges.
But they come to the verite true touche
stone with Johan, thei proue the spretes
whether they be of God or no, consyde-
rynge that all men are synners and haue
erred, one except.

1. Tes. 5.
1. Joh. 4
Psa. 123
Psal. 13.
Heb. 1.
Gene. 1.

4 He sware by hym that lyueth in
hym self with incomprehensyble mage-
ste, poure & glory for euermore, whiche
in the begynnynge created the heauen
aboue with the inuisible thynges that
are therein contayned.

5 Whiche fourmed the ponderouse
earth beneth and the visible creatures ỳ
are therein remaynynge.

Esa. 45.
Amos. 4
Eccli. 18

6 Which fashioned the flowynge
seas and ỳ corruptible thynges that are
therein contynewynge.

Psa. 135
Frãcisc9.
Lãbert9
in apoc.

7 With an ernest constaunt spryte he
protested, and by the stronge woorde of
God he affirmed, so taking him to wit-
nesse, that there shalbe no more tyme,
nomore layser, nomore synnefull occu-
pyenge here from henceforth, but in the
dayes of the voyce of the seuenth aungel.

Joachi
abbas.

This othe is none other thā a sure asser-
Sebastianus meyer. cyon, that all shall be fynished in thys.
War.16. bū.age of the churche. Thys wolde not
Mat.13. be hydden from the congregaciōs. Ne-
Luc 21. cessary it is that bothe good and badde
2 Pet.2. knewe it. The faythfull to be assertay-
Apoc.2 ned that theyr fynall redemption is at
hande, to their consolaciō. The vnfayth-
full to haue knowlege that theyr iudge-
ment is not farre of, that they maye re-
pent and be saued. Not vnlyke is thys
othe to the othe in Daniell of tyme, ty-
Dani.12 mes and halfe a tyme. Whereof, the
Apoc.12 tyme was from hym to Christe. The
Joānes bacōthoz pe in Da nielem. tymes were the ages from Christ to the
seuenth seale opening, or the seuenth trō-
pet blowyng. The half tyme frō thens-
forth, wherein the dayes shalbe shorte-
Mat.24 ned for the cholens sake. So much mys-
Apoc.8 chiefe shall not the enmenyes do than.
Apoc.12. Their tyrannye shalbe alwaged.

8 For whan the.vii. aungell shall be-
gynne to blowe, or the ministers of that
age sincerely declare the woorde.

Joan.4. 9 Euen the misterye of God shall be
1.Cor.13. fynished, and the full meaninge thereof
Dani.12 fulfilled.

Hiere.31. 10 Lyke as he afore time both taught

and

and prompted, by hys peculyar chosen seruauntes the prophetes. No tyme shal be after thys but that, whiche will be of all tymes the ende. But whan that time shall begynne, we knowe not tyll God shall open it by hys seuenth aungel. Of the thyng we are certayne and sure, but the time of it is euermore in Gods hãde. That is sealed vp in the boke tyl he shal please to open it. The righteous shall not se it tyll it cometh, but reste styll in theyr lotte wyth Daniell. And the vngodly shal haue no vnderstanding thã. They shall buylde and plante, bye and selle, ryot and banket, as in the daies of Noe and of Loth, yea, they shall geue them selues to all fylthye lustes and coueteousnesse. And vnbewares shall death come vpon them. The terrible iudge shall call them to accompte, and to the euerlastynge fyre condempne them. Thus shall theyr dayes also be shortened, whan they thynke nothynge lesse, for that tyme shal be but half after Daniel.

ffrãcisc9
Lãbert9 in Apoc.
Psal.32.
Acto.1.
Marc.13
Dani.12
Luce.17.
Gene.7.
Gene.19
1.Tes.5.
Mat.25.
Joan.5
Apoc.12.
Dan.12.

The Text.

1 And the voyce whiche I
heard frome heauen, spake
vnto me agayne, and sayd. 2
Go & take ỹ lytle boke whiche
is open in the hande of the
aungell, 3 whiche standeth
vpon the earth. 4 And I wẽt
vnto the aũgel, & sayde vnto
hym. 5 Geue me the litle bo-
ke. And he sayde vnto me. 6
Take it & eate it vp, 7 & it shal
make thy belly bitter, 8 but
it shalbe in thy mouth as swe
te as hony. 9 And I toke the
lytle boke out of his hande,
and dyd eate it vp, 10 and it
was in my mouthe as swete
as hony. 11 And as sone as I
had eatẽ it, my belly was bit-
ter. 12 And he sayd vnto me.
13 Thou must prophecye a-
gayn

gayne vnto the people, 14 & to the heythen, and tunges, and to manye kynges.

The Paraphrase.

1 And the voice (sayth saynt Johan) which I harde afore from heauen, spea-ke vnto me agayne. Gods holye spirite touched me, moued me, and compelled me. It graciouslye admonished me, taught me, and sayd thus vnto me.

2 Go thy wayes forth Johan, and take the litle boke which is nowe open in the hande of ỹ Aungel. Euery mā hauinge grace with Johan, is here commaunded to haue Gods worde. Christe willed all faithfull belevers to searche the scriptures, to vnderstande the prophecies, & to perceyue the mysteries of them. And for the performaūce of his will therin, he hath sent in this age this peculiar aū-gell, besyde the common preachers, be-tokeninge these synguler learned men, whom nowe he hath endued with moste highe knowlege. Of their handes he myndeth vs to receyue the scripturs, & not of the blasynge starre, nor yet of the

Mala. 2.
John. 16
Roma. 8
Apoca. 1
Bedas et
Haimo in
Apocali.
John. 5.
Acto. 17.
Mat. 13.
Francis-cus Lam-berts in Apocali.
Luce. 10.
Apoca 9.
otho bis-sop of Frisinge.

Henrics bullinge rus.

Luce. 2.

Esai. 40

Joyel. 2.

Psal. 112.

Franciscus Lambertus.

John. 5.

1. John. 4

Mat. 15.

smake locustes. Their faythfull synceare, and godlye interpretacions, he wylleth vs to take, specialye in bokes, for so moche as in persone they can in no wyse by euery where present, and for that it is a bobe here named. ffor by thē in these dayes doth he make open his saninge helth, and in the syght of all people declareth his rightuousnesse. Let thē therfore (whose hartes God moueth to instructe other in the wayes of the Lorde) diligentlye peruse the labours of such, whom he hath so plentuouslye replenished with his spiritye. But in thus doinge let them not to muche depende vpon no mans person, but proue al things by the scriptures, least they fall in to errours as other hath done afore for so dynge. Herelye lyghtlye is he deceiued that measureth the verite by mās iudgementes. In the searche therfore of godlye misteries, not the wytte nor the learning of the man is to be sought, but rather the ryght meaninge of God wos kynge in the man.

Joannes Thalosk. Augustinus. Cyrillus Albertus magnus

Esai. 16. Mat. 11.

¶ This Aungel standeth vpon the sea and vpon the lande. As well is the trew messenger of God for the weake as for the stronge

strong for the lawe as for the hygh, for the poore as for the ryche, for the symple as for the learned, for the seke as for the whole, and for the soule as for the sayre. Yea, & rather for thē than ỹ other, hauing his right fote vpō ỹ water. 2 Tim. 4. Gala. 6.

4 And I (saith saint Johan) obeyenge the voyce of the Lorde, or the heauenly mocion of his spiritye went vnto the Aungel, and instauntly desyred him to geue me that lytle swete boke. Iosue. 1. Roma. 6. Psal. 118 Luther. 9 lug dunē.

5 None other is this boke than the holye scripture, whose openinge is a poure and right interpretacō their of. This he receiueth open at his hande, which diligentlye readeth or heareth any sincere declaracion of it by any faithfull minister. None other is this boke sytt for, nor none other retaineth it in this age, but make Johans, or men of a gentil spiritie hauing the grace of God, & obeing his heauenly voice. For ỹ wicked must euer by blinde Wisdome shall not entre into a frowarde soule, nor dwel in ỹ bodie ỹ is geuen to synne. Johan went to the aungell, and receyued the boke, for he that wyll seke shall fynde. Joannes hus in aliquot locā apoca. Francis cus lam. Hebr. 5. Ephe. 4. Sapie. 1. Jere. 40. Math. 7. 4. Esd. 4 Ezech. 3. Hapnio.

6 For the Aungel saide vnto him: Take it vnto

it vnto the, and eate it vp cleane. Thy
Iacob. 1. belly shal it make verye bitter, but it wil
Iohn. 8. be in the mouthe so swete as honye.
Psal. 118. With good harte ought the scriptures to
Ephes. 4 be receiued of all men, in faith deuou-
2 Petr. 1 red, and in a pure loue digested. In con-
Wicleus tinuall studie and meditacion their of
de eccle- eche man after his callynge to persever,
sia. the king in his reigne, the iudge in his
Rom. 16. office, the marchaunt in his occupienge,
Math. 5 the labourer in his worke, the marynet
Hebr. 11. vpon the sea, & the bisshop in his cure.
Iohn. 6. Nothinge but vdelnesse worketh that
Psal. 118. man, whiche hath it not grafted within
him, though he both faste and praye.
Vayne are all policies, actes, constitu-
cions & lawes without it. ffor it is ỹ lyfe
of our soule, ỹ lãterne of our fete, ỹ light
of our passage, & rewle our workes.
Luce. 8. 7 Bitter it is in the belly, & swete in the
Apoca. 2. mouth. Whan the knowlege of treuth
3. Re. 19. is ones receiued, and surelye sateled in
Jerem. 9 the harte, it engendreth a spiritye of in-
Exe. 34. dignacion, and a zele of God, verye bit-
Esai. 32 ter against all wickednesse. It maketh
Psal. 13. vs with Jeremye to detestе all vice, and
Prouer. 1. with Ezechiel to abhorre all synne. It
Luce. 19. prouoketh vs also with Moyses, He-

lyas,

lyes, Dauid, and the Prophetes, gre-
uously to complayne of the worldes ab-
hominacions, and with Christe and his
Apostles dolorously to lamente the sore
decaye of the wicked.

& Yet is nothinge so swete in the mouth
as it is. Nothinge was to Paule so deli-
cious, whan he ones sauored it. No, no-
thinge so pleasaunt. Neyther colours of
rhetorike, paintinges of poetes, wisdom
of Phylosophers, nor holye traditions
of fathers coude then delight him. All
were but darnell, tares, stubble, chaffe,
fylthe, ruste, dreames, lyes, and vnpro-
fytable vanites. Nothinge was in his
mouthe than, but that delectable verytie,
and that swete gospell of God. That to
he he with him as the vessell of electio in
manye an harde iournay, and bare it
forth before the gentiles, the kinges, and
the children of Israel, yea and for that
to dye he thought it than aduauntage.

9 And I toke the litle boke (sayth saynt
Johan) out of the Aungels hande, with
mehenesse I receiued the scriptures of
God. I dyd eate it vp cleane, I dygested
them in faith.

10 And it was in my mouth so swete

as

Acto. 9.
Psal. 18.
2. Tim. 2
1. Cor. 2.
Gala. 4.
Mat. 15.
Jere. 7.
2 Cor. 11.
Roma. 1.
Acto. 9.
Gala. 2.

Phil. 1.
Ezech. 3.
Apoc. 14
Acto. 17.
Psal. 18.
Psal 118
Lauti. 2.

as hony. Oh howe delicious (sayth David) are thy sayenges vnto my throthe? More dulceth thā hony are thy wordes Lorde to my mouth.

Ezech. 2 Reade me 11 So sone as I had eaten it (sayth saynt Johan) so sone as I had incorporate it in my mynde, and roted it in my soule, my belly was bytter, my hart was greaued much to seth euils of the worlde, my spirite was troubled to se the abusions of men, and much I pitied the losse of their soules.

Apoc. 10 Dan. 12 Luce. 6. Roma. 9

12 Yet dyd not the Aungel so leaue me, but he sayde thus vnto me: Thou must prophecye agayne amonge the people.

2. Cor. 6 Joan. 15. Mat. 25 2 Tim. 4 Mat. 28 Marc. 16 Acto. 9. Sapie. 6. Esai. 38. Luce. 14. Math. 5.

13 As thou hast receyued, thou must rēdre, as thou hast bene taught, thou must teache again, least thou hiding the treasure of thy Lorde, become an vnprofytable seruaunt.

14 Thou must publisshe the treuth to ỹ vnbeleuers, thou must open it to people of diuerse nacions and languages, and fynallye manifeste it to kinges of many regiōs, that they se their people instructed in the same. As a trompet therfore exalte thy voyce, shewe freelye the Joyfull message of saluacion. Refuse none that wyll

wyll come vnto it, poze noz blynde, halt noz lame. Conſyderthat no man lyghteth a candle to hyde it, but to ſet it vp that men maye ſe by it. None other art ſyt to prophecye, but they whiche haue deuoured the boke. They muſt now declare the goſpell in this latter age of the church by the appointment of the Lord. For neceſſary it is that by the ſtrength therof, al pryde of this worlde and blaſphemy agaynſt God be deſtroyed.

Luce. 11. Rom. 10. Eſai. 52. Apoca. 7 Hebr. 1. 2. Tell. 2.

☞ In the next volume ſhall folowe the reſt.

Imprinted by Rychard Jugge, dwellyng in Paules church yarde, at the ſygne of the Byble.

The Secõd

part of the Image of both thurches, after the moſt wonderful and heauenlye reuelacion of Saynt Johan the Euangelyſte. etc.

Compyled by Johan Bale.

The ſame diſciple whome Jeſus loued hath wytneſſed and written theſe thynges, and knowe that his teſtimonye is trewe

Joannes. xxi.

A small preface vnto the Christen reader.

IN the fyrst part of volume of this worke (whiche containeth the fyrst.x chapters) are al these godly matters of sayne Johans reuelacion in course comprehended. ffirst of all is the high legacye and message of the sayd sayne Johan vnto the.vij.cõgregacions of Asia in the fyrst chapter mencioned. Wherin they are also vnto.vij. golden candelsticches compared and their peachers vnto vij shining starres in the right hande of Christe.

In the seconde and thirde chapters are the sayd.vij congregacions seuerally eche one by it selfe discribed & warned, to the vniuersall premonishment of the whole christen church in the.vij. partes or clymates of the worlde. Marke those.ij. chapters diligently, and ye shall perceyue that the trewe Christen churche is alone gouerned by the preachinge of Gods worde, an onlye office of Christ commaunded, and not by dead ceremonies commaunded by the pope, of whom their is no specialte.

a.ij. Con-

Cõsyder how those preachers throughout all this boke, are cõpared vnto starres and Aungels, they congregacyons called the ryght spouse of Christe. The other be assembled vnto most spithye lustes, breadinge of the smoke of the pitte bottomlesse, vnto hateful byrdes, foule spirites and deuils, their churche called the proude Synagoge of Sathan & the most execrable whore of Babylon.

In the.iiij. chapter is heauen made open and the secretes therof manyfested vnto the christen beleuer, whom Johan also representeth this whole boke ouer. ffor not only are the misteries therof in the vniuersall churche perfourmed, but also in the particular churches of nacyons, & in the priuate conciences of men.

In the.v. & vj chapters, the lambe Christe openeth the vij. seales of ỹ boke of ỹ most hidde mistieries of God, for ỹ vij. ages of ỹ christe churche. In ỹ meane season are ỹ true seruauntes of God sealed vnto saluacio, solaced in their trubles and releued in their sorowes, notwithstanding ỹ great violẽce of the treuthes aduersaries.

In the.viij & ix. chaptres, the.vij. Aungels

gels blowe their trompettes. Signifyenge the preachers to shewe forth their messages appointed of God for the vñages of the churche, thanke wonderfull plages folowyng in the people for their vnbeleues sake, they obstinatly resistinge it or els vnthankfully receyuinge it.

In the.x.chapter cometh the myghtye Aungel from heauen with a boke in his hande all open, and Johan deuoureth the same. Whiche betokeneth the ernest preachers of this latter age of the churche, wherin the trew seruaūtes of God shall gredelye receyue and also dygest the scriptures. Take this for a breefe summe of all that is spoken in the other volume, the residue shall folowe here after in course.

In the mergende of that first part or volume, put I manye alegacions both of the scryptures and doctors. And there vnto was I first prouoked by this saiynge of Saint Hierome in a certeyn Epystle of his ad pamachiū monachū. The Apocalips of saynt Johā (sayth he) hath so manye misteries as it hath wordes, or for euery worde a mysterye whether ye wyll.

I minded also therby, my labours to ease the readers for serche of the places, and to sygnifye vnto thē that I dyd nothinge therin without autoritye. And vndoubtedlye the gatheringe of those places was so labourious vnto me, as the makinge of the commentarye, whiche neuerthelesse I thought wele bestowed for the confort of my brethren.

But .ij. cruell enemies haue my iust labours had in that behalfe, of whom the one haue them falsyfyed, the other blasphemed. Whiche hath caused me to leaue them out in al that here foloweth. The printers are the fyrst, whose heady hast, negligence, and couetuousnesse cōmonly corrupteth all bokes. These haue both displaced them and also chaunged their nombers to the truthes derogacio, what though they had at their hādes .ij. learned correctours which toke all paynes possyble to preserue them.

The other is Momus or Zoilus, yea rather one whiche playeth both partes vnder the clocke of a christian. This cruell carper and malicious quareller leaueth no mans worke vnrebuked, mysliketh it neuer so muche godlynesse. But lyke

lyke as rust, mothes, maggottes, cankers, catterpillers, with other vyle vermine corrupteth all that is to the vse of man, so doth this enemye, to destroye both name & worke, onlye for yͤ auaumcement of his owne precious persone.

His workinge toles are suche vnsauerye sophismes, problemes, elenches, corolaries, quiddities, subtyltyes, seconde intencions, intrinsecall moodes, with other prodigious sorceries, whom he somtyme sucked out of his mothers brestes the vniuersytye. These hath he not yet all, as vnsauerye morsels euometed for Christe, diffininge rather with Aristotle that with Paule in hys daylye disputacions.

Of this ryall Rabi is Peter iudged a fole, and Johan an vnlearned Idiote. Yet shall his reader fynde smal learnig at his hande, vnlesse he take an heape of barbarous termes and vnsowed toggyther sentences for matters of excellent learninge. But surelye Johan wyll one daye come from Ephesus to visyte this proude Diotrephes & shewe him of his arrogaūt braggcs to his displeasure, vnlesse he leaue of in tyme. All Aristotles

proufpon shall not helpe hym.

Sathan vpon the pynnacle of the temple neuer bestowed his alleged scripture more peruerselye, than this Momus interpreted certein of my allegaciõs, not yet farther from their right vnderstandinge: But I forgeue it hym with thys fore warnynge for this tyme, though it be not the fyrst lewde point that he hath plaied, in ye case he so leaue his quarellig. My seconde allegacion vpon the preface .i. Cori. vi. is not sett there to auctoritise the Apocalyps, as he most falsely and all contrarye to my meaninge hath interpreted it, but affyrmeth that the Christẽ beleuers are Christes mẽbers, whiche ought of necessyte by the holye ghostes appointment to heare & to rede the wordes of the sayd boke. ffor I knowe that the Epistle vnto the Corinthianes was written of Paule .x. yeares at the least before Saint Johans Apocalips. No lesse is he than a false prophete that reproueth Jeremye rebukyng Babylon for her wyckednesse.

To muche it were to answere hys other quarellynges, and to tedioule vnto the Christen readers, & therfore I passe them

them ouer leaft I ſhoulde be to plenteouſe in aunſwerynge a fole accordyng to hys folyſhneſſe. Thus by theſe cruel hãdelinges of theſe twoo vngracious enemies, haue I iuſte occaſion to leaue out the allegacions in the margende, obſeruynge this wholſom counſaill of Chriſt concernyng ſuche as they be.

Geue not that is holy vnto dogges, nor yet that is precious vnto ſwyne. For the one of hys churliſhe nature tereth and deuoureth, the other lyke a ſwyne treadeth it vnder hys fylthye fete. The grace of our lorde Jeſus Chriſte be with the euermore (good chriſtẽ reader) and with all them that ſeeketh of ỹ ſcriptures the ſauynge health in theim conceyued without quarellyng: Amen.

¶ The seconde parte of the Image of both churches, after the most wonderfull and heauenly Reuelacion of sayncte Jhon the Euangelist. &c.

& Compyled by Jhon Bale.

The .xi. Chaptre.

UNto Jhon was deliuered after that he had thus deuoured the boke, a rede, not vnlyke too the metewande of vi. cubites longe and a spanne, which was geuē vnto Ezechiel, nor verye farre different from the measurynge lyne in Zacharie. And what is thys els: but that the administracion of Gods heauenly verite is secretly of him committed vnto them which hath afore receyued it, & in fayethe digested it, that they should therewith rightly measure discerne and iudge all thynges. None other is it to prophecye agayne in thys sixt age, but thus to mete the temple, the aulter, and the worshippers therin, and to proue them in length, bredeth, hepth, and depeth.

The Text.

ANd than was geuē me a reede 2 like vn to a robde 3 and it was sayde vnto me Aryse 4 and mete the temple of God 5 and the aulter 6 and them that worshippe therin. 7 And the quire, whiche is within the temple, cast oute 8 & meete it not 9 for it is geuē vnto the gētiles. 10 And the holy cytie shall they treade vndre fote .xlij. monethes.

The

1 And there was geuē me (saith saīct Jhon) a rede. Both receyued I the wysdome of God and also a mouth to vtter it. So that my tunge became the penne of a redy writer. ffor so much as I abhorred iniquite, the Lord anoynted me inwardely with the oyle of gladnesse, and gaue me stomacke to vtter hys worde.

2 The rede which God deliuered me, was lyke vnto a rodde. ffor hys worde is the rodde of right order. And the sceptre of hys kingdome. With this rodde spredde he oute the heauens, and layde forth the fyrst foundacion of the earthe. This rodde of hys power hath the lord now graciously sent vs out of Syon by men haupuge hys speciall grace as by Jhon, to haue dominion here in the middest of hys enemies.

3 ffor vnto Jhon it was sayd for this age. Aryse, frō nayne slouthe, from cares of the bodye, from consideraciō of earthly causes.

4 And mete yᵉ holy tēple of god, which is his congregacion or churche: Proue all beleues whether they be right or no.

Exa-

Examyne their workes, whether they
swinge of Gods commaundementes or
of mens tradicions. And in so doyng
trye by the scriptures the corne from ỹ
chaffe. Marke out ỹ people of God frō
the synagoge of sathan, and delaye not
to norysshe them with the swete frutes
of the spirite.

¶ Measure the aulter also, whiche is
Jesus Christ, upon whome the full sacre
fice of redemption was offred. For ma-
ny false Christes are abrode in ỹ world,
to seduce the people. The pope boasteth
hym self for Gods owne vicar, Maho-
mete calleth hym self the great prophete
of the Lorde. And both they to subdewe
the gospell hath set up new lawes. The
pope hys detestable decrees, and Maho
mete his abhominable Alchoran. Both
they have wrought suche wonders and
suche signes in superstition, as myghte
deduce into errour (yf God were not
mercifull) the very elect persons. The
monkes saith that Christ is in the desert
the priestes sayth he is in the boxe, but
admonysshe ye yp people, that in no case
they beleue it. The chanons sayth he is
here, the freers sayth he is ther, but cōfi

sell

tell my flocke that thei go not forth. For God dwelleth in nothing that is made with hande. In the faythfull harte is Christ onely founde. There remayneth he That is hys dwellyng place.

6 Therfore now last of all, measure them also that worship in the tẽple. Cõsidre them onely to be his people, which seke hym in spryte and in verite, & that worshyp not in outward shadowes, nor in the elementes of thys worlde, nor yet with observacion of dayes and tymes. They are not hys sonnes, that for the leuen of the Pharisees which is the doctryne of hypocrites, forsaketh the bread of chyldren which is hys lyuing worde. They are not hys lambes but vyle gottes, that rather attendeth to the voyce of straungers, than to the true shepeharde Christ.

7 And therefore the quere whiche is within the temple, cast out. The prelates prestes, and religious, which are not of the common sort, seclude from Christe, from hys churche, and from the cõpany of true worshippers. Throw forth the bounde woman and her sonne, ye Rome churche with her chyldren, & Mahomet with

with his table. For the bonde shall not inherete with the fre.

8 Measure not out that chaffed of charmers, that college of Balaās bretherne those marked Madianytes & cursed Ismaelytes. Allowe them not by the scriptures, cōmēde not their counterfete righteousnesse. Admit thē not for the membres of Christ, but iudge them to be the synagoge of sathan. And spearc thē out of ỹ kingdome of God, with the keye of Dauid. For they are those swine that tread perles vnder their fete & those cruel dogges that turne agayne to deuoure men. Medle not with that quere, haue not to do with that wicked generacion.

9 For it is geuen vnto the gentiles. Wholy are those Antichristes addict to the superstitious rytes of the Heythen in theyr sacrifices, theyr ceremonies, theyr obseruations, theyr holy dayes, theyr vigils, fastinges, prayenges, kneelynges, and all other vsages, contrary to the admonyshement of Christ. That they shoulde in no wyse enter into the wayes of the gentiles. Wherefore God hath detested them wyth hys owne mouth, and cleane geuen thē ouer vnto

theyr

theyr owne fylthy lustes. Now repyne they all in their own wisdome, thinking euermore their owne fleshely fantasies best: wholly they are become Gentiles.

10 And the holy cytie (of whom glorious thinges are spokē) they shal treade vnder fote the space of .xlij. monethes.

Not the earthly Hierusalem is thys cytie, buylded of men, and made holye by the outwarde obseruacions and ceremonies of the Jewes as many expositours hath fantasyed. ffor of ỹ (like as Christe prophecied) is not left one stone stādyng vpon an other. But thys cytie is the sure buyldynge of God, grounded vpon the stronge foundacīō of the Apostles & Prophetes, euen vpon the harde rocke stone Jesus Christ. This is the pleasaūt possessiō, the wholsom houlholde, the sure holde, and the delectable vyneyarde of the Lord of hostes. This is the liuing generacion of theym which feareth, loueth, and seketh their lord God in fayth spirite and verye, and not in outwarde shaddowes. These are the childrē of promes, the true of sprunge of Abraham, the chosen house of Israel, and the kyngedome of the holy ghoste. Pure, cleane, &

holy

holy hathe Christe made thys cytie, by none other thyng but the onely shedyng of hys precious bloud.

ii This cytie treade they vnderfoote, that kepeth doune the trueth of the gospel, that persecuteth and sleeth Goddes people for it, that defeateth hys worde for theyr owne tradicions, that bringeth in the Jewish ceremonies, the gentyles superstycions, paganes customes & Hethen vsages, pokynge men with importable burdenes of false worshippinges for theyr owne fylthy lucre and auaun-tage. Notwithstādyng thus must they do stylle by the sufferaunce of God, tyll the .xlvi. monethes be fynished, which is not els but the tyme, the tymes, and the half time, or the thousande, two hōdreth and .lx. dayes, in that God shall shorten the tyme for hys cholens sake. Thus after lykewyse Paule also before the Lordes comming, there must be a departynge. The gyltye or chaunsel must be cast out, that the man of synne, the sonne of perdicion, and the aduersarye exalting himself aboue God, maie be knowen in his owne colours. It maye not be mottē, or alowed by Gods worde, but reiected as

that plante whiche the heauenly father hath not planted, that the mistery of iniquite maye be vttered and perceyued of them which shalbe saued. It must be geuen to the gentiles, or addict to their superstitions, with all spenge poure, spygnes, and wonders, in all deceiuable doctrine, by the subtile working of sathan. They must also be permitted too do all mischief in vnrighteousnesse, vpō ȳ citezens of God, tyl he vtterly consume thē with the mighty breath of hys mouthe.

The Text.

1 And I will geue power, 2 vnto my two witnesses, 3 and they shall prophecye a thousande, two hondred and thre score dayes 4 clothed in sacke clothe. 5 These are two oliue trees 6 and two cādelsticks 7 standing before the God of the earth.

The Paraphrase.

1 And I will geue poure sayth the lord vnto my two faithfull witnesses, 3 they shall

shal prophecie a thousande two hõdreth and lx. dayes, against those enemyes to the confort of my people. So ỹ though they my cyte by troden doune by their cruel lawes of persecution to death, yet shall it not be forsake. And though my people be ouerloaded with their Hepthẽ superstitions and blasphemous worshippinges, yet shall they not be lost nor left all without socoure.

2 They shal haue my .ñ. witnesses with them to solace thẽ in their troubles, and to confort thẽ in their cares. Both Moyses and Christ, both the law and the gospell, both the Prophetes & the Apostles shal stande vpon their syde and be vpõ their part: yea, for so much time as their enemies shal vexe thẽ, and for so muche space as ther aduersaries shal trouble thẽ Euen a thousande two hondred and. lx. dayes, which maketh thre yeares and an half, and is more then the. xlñ. moneths by foure score dayes and foure. Which signifieth that the enemies shal not euer more kepe doune hys woorde, but theyr dayes shall be shortened for hys electes sake. The schole doctours vp their sophistrie hath fantasied the said two witnes-

ses to be Enoch & Helias, and that they
should come then frō paradyse terrestre
for the same purpose, because that Enoch
was taken awaye of God, and Helias
was carried hence in a fyery charet, ney
ther vnderstandynge what paradyse is
nor yet knowynge what it is to be taken
from hence. Paradyse is the swete reste
of God appoynted vnto theim that de-
part hence in fayth. The peculiar trāsla
tiōs of Enoch & Helias were not onely
for a cōfirmacion or strengthenynge of
the fayth of the fathers for theyr tymes
but also ỹ they should be figurs of Chri
stes ascencion. And what godly wyse
man can geue more to the figure than to
the verite? More were not they preuile-
ged frō death than was Christ, though
God wolde not then haue it so openlye
knowen, to declare his wōderful poure.
Vnlyke is it that God shoulde cal wit-
nesses from the dead not promisinge it
by hys worde, hauing poure also from
stones to aryse vp Abrahams chyldren,
and to geue the spryte of Helias to whō
me he pleaseth', lyke as he did to Jhon
Baptist, and as he doth now to manye
other more in our age, as all the worlde

maye

mayde and heare. These witnesses are two, for so much as the trueth of ỹ lorde in the mouth of two or three godly persones oughte to stande.

3 These two wytnesses or faythfull protestours of the aforesayd two testamentes, hath continewed with the people of God sens the death of Steuẽ, for ỹ more part secretely and vnknowen too the worlde. But now they are come abrode by the appointment of God to the vtter confusion of the greate aduersarye and manne of synne as Paule doth cal him. And vnto them in this sixte age of the churche the Lord hath geuen the greate poure of hys lyuynge worde, or the spyrite of his inuincible verite in much more ample wyse then afore tyme, for the abatement of the sayd enemies or synagoge of perdicion.

4 Clothed they shal be in sacke clothe (sayth the lord) No pompe shall apeare in their apparell, no glorye of the worlde in their behauer. Neither shal they be accompanyed with a garde of ruffelynge rutters. Neyther shal they with Annas and Caiphas syt vpon lyfe and death. Neyther shall they bleste in the strete

with mytre, crosse, and cope. Neyther clapme the hyger seates in sydegounes shauen crounes, and typpettes. Neyther shal their be sacke frers nor Fr̃acisca-nes, monkes, chanons, nor hypocrites. They shall not disfigure them selues to seme religious, nor lape longe prayers to apere holy, but in a sober conuersaciõ auoydynge superfluite, they shall con-stantly witnesse the truth of God to the vniuersal world, to his glory & their edi ficatiõ. For sacke cloth in ỹ scriptures is a signe of sobrietè, sadnesse, & temperaũ ce, as in Helias and Jhon Baptist.

5 These witnesses are two swete olyue trees, shedynge forth the fatnesse of the scriptures, and dulcet sauer of the spyrite. God hath so blessed them, that their lip-pes are full of grace. He hath anoynted thẽ with ỹ oyle of gladnesse aboue their fellawes, of myrre, bawme, & aloes thei dilectably smelle. None other thynges vtter they but his infallible veritees.

6 They are also two shynyng candell stickes, settynge forth the light, or clere-ly openyng the hydden misteries of the scriptures, to the confort of the gẽtiles & glory of the Israelites. Thei are not the

lyght

lyght it self but only instrumētes ordeyned to bere witnes of ỹ light. ffor there is but one light for al. Onely are they ỹ vessels of eleccion, as was Paule, too carry that light the worlde ouer.

7 Thei stande in the presence of ỹ God of the earth, or the lord of all, as men of most hyghe acceptacion before hym, redye to do hys wyll and too fulfyll hys commaundement and pleasure, hauing the oyle of his spirite and the light of his eternal verite.

The Text.

1 And if any man will hurt them. 2 fyre shall procede out of their mouthes 3 & consume their enemyes. 4 And if any man will hurte theim, this wyse must he be kylled. 5 These haue power to shut heuē 6 that it rayne not in the dayes of their prophecyenge 7 & haue power ouer waters to turne thē to bloude 8 and

tosmyte the earth & with all maner plagues, as often as they will.

The Paraphrase.

1 If any manne will attempte to do them scathe, or presumptuously seketh by crafty colours, subtle reasons, and deceptfull argumentes, vpon daungers doubtes, doctors, olde customes, & auctorite of fathers to hynder their office, blemysh their message, and darke their light, such fyre shal procede out of their mouthes as shal cõsume their enemies.

2 The eternal worde of the lorde that they shall declare (whiche is the consumyng fyre) shall vtterly destroye them. So that nothinge shall be seane of that they were afore. Neyther cut showe nor corde, coule nor grape cote, bote nor blacke whode, rochet nor scaplar, myter nor croser, sandale nor frocke, shaven crowne nor anoynting. For al these are their enemyes.

3 Cõsumed are they to their saluacio that with Matthew become of Publycanes trew Apostles, and with Paule of fierce persecuters charitable teachers. Contrary

trarye wyse are they consumed to theyr damnation, whiche beinge ouercomen by the manyfest verye, wylfullye persyst in theyr deuilysshe errours with Antiochus and Pharao, with the Scribes and Pharisees.

4 For it foloweth. And yf any man wyll hurte them, this wyse must he be kylled. Eyther must he be mortifyed frō the olde Adam, & chaunged into a newe man in Christ, or els by the sead worde must he both be iudged and condemned for the vtter aduersarye of God, with sathan his auncient captayne. So must he be killed. And no death wyll be founde lyke vnto that death come they ones to the felynge of it, though they account it nowe verye light.

5 For these witnesse haue poure as had Helias, to shutt vp heauen, that it rayne not in the dayes of their prophecyenge, but yet none other wyse than by the afore sayd worde. For the worde of God is the verye kēye of David, which openeth the kingedom of God to them that faithfullye beleued, and that spereth it vp also from thē which dwelleth in vnfaithfulnesse. For it is sayd, in the dayes

of their prophecyeng. This powre therfore is of the worde, and not of the men. The word spreadeth and openeth, loseneth and bindeth, saueth and dāneth. He that beleueth (sayth Christ) shal be saued, he that beleueth not is iudged alredye. No mayster of grace nor godly wisdome can lyght where sturdie frowardenesse is rooted. The dayes of their prophecyenge in figure is none other than the aforesayde time, times, and halfe tyme, or the thre yeares and .vi. monethes of Helias.

6 In those dayes shal it not rayne vpō the wicked, they shall haue no grace to receyue the verite. In parables and figures shal that be hydden from thē, that shall be euident prowe vnto the faythful. With eares shal they heare and not vnderstonde, with eyes shall they se and not discerne. So blinde will their hartes be. For such speake the prophetes in figures, Christ in parables, & the Apostles in misteries. Then open treuthe of this reuelacion shall not the wicked perceyue, tyll they tast the plages therof. Such is the nature of Gods wisdome, ỹ though it be not in glorious wordes,

fyne

fyne paynted termes, nor in perswasy-
ble reasons of mans wytte, but in play-
ne symple speakinge, yet can it not be
knowen of the worldly wyse. The swete
dewe therof wyll not be receyued of thē,
in the aforesayde dayes of prophecie, but
he that is blinde shal be blinde still.

7 These wytnesses haue also power o-
uer maters, to turne them into bloude.
When they interprete and sincerely de-
clare ỹ pure verities of God, which are
those wholsome waters that restraineth
the damnable drinesse of the soule, that
refresheth the conscience, and clenseth
the harte of the synner, they can not cho-
se but ernestlye condemne the peruerse
iudgementes, the couetuouse lawes, and
hipocritishe workes of the vngodlye.
And then is all vncleane vnto them, thē
is all bloodye. The gospel which was a
stomblinge stone to the Jewes, & made
folishnesse vnto the gentiles, is also
now vnto them nowtye newe learning,
seditiouse doctrine, and abhommable he
resye. Yea, and they iudge them worthy
to be burned that doth teache it. Thus
is it abhorred of them that shall perishe
and neuertheless to thē that beleue, it is

the

the powre of God vnto saluacion.
8 ffynallye they haue powre to smyte the earth with all maner of plages, as ofte as they wyll. Verye earth are they that regarde not Gods treuthe, as the Lorde sayd vnto Adam after his offence. Earth thou art, and vnto earth shalt thou returne. Nothinge they esteme, but that which is earthly. Nothinge they desyre, but that is carnall. The frowarde creature wyll in no case knowe that is of the spiritie. The light is hateful vnto sore eyes. Verye painefull is breade to the mouth that is not whole. A great mote was Christe to the Jewes, as his trew preachers are vnto ỹ blynde worlde yet to this daye. ffor they smite the earth.
9 They touche their lyuinge, they rebuke their falshede, they condemne their wickednesse. They reproue them of synne, of righteousnesse, and of iudgement. They force not tell to hym of their vnfaithfulnesse, fraude, and hypocrisye, of their philosophers, prelates, & religiousse. No greater plage is it vnto ỹ vngodlye than to heare of their cupll doinges. No greater payne, nor yet greater punishment, thā to haue their fautes opened,

ned, and their clonynge colours condē-
neth. That fretteth thē at the verp harte.
Death must be sought out for such preā-
chers. No wonder is it though this be
here written for this age of the churche.
For never were more ernest wytnesses
then are nowe, and more are lyke here
after to folowe, tyll the man of synne be
fullye knowen, and his kingdome clere-
lye ouertrowen.

The Text.

1 And whan they haue fynis-
shed their testimonie, 2 ỹ beast
hath come out of the bottom
lesse pytte, 3 shal make warre
against thē, 4 and shall ouer
come them. 5 And their bodi-
es shall lye in the stretes of
the great cytye, 6 which spy-
rytuallye is called Sodome
and Egypte, 7 where oure
Lorde is crucyfyed.

The Paraphrase.

1 And whan they haue ones fynyshed
their testimonie (sayth the Lord) ỹ beast

that

that came out of the bottomlesse pitte, shall make warre against them. No soner shal the witnesses of Gods veritye in allages be taken from the worlde, than he hath prefixed. After none other sort shal they be sent hence, than he hath appointed by his eternall decre. Johan Baptist was not emprisoned nor beheaded, tyll he had done his office. Christe was not taken, condemned, and crucifyed tyll his houre was come. Paule was not put vnto death, tyll he had fulfylled his course.

2 The beast of the bottomlesse pitte is the cruell, craftye, and cursed generacio of Antichrist, the pope with his bishoppes, prelates, priestes, and religiouse in Europa, Mahomete with his dottinge dousepers in Affrica, and so forth in Asia and India, all beastlye, carnall, and wicked in their domges.

3 These maketh warre against Gods witnesses, whan they hate them, curse them, blaspheme them, and persecute them. When they withstande the with their craftes, impugne them with their lyes, & vexe them with their deuillyshnesse, as necessarye it is they shulde

do.

do. For if they haue troubled the head, they muste vexe also the membres. If the housholder be called Beelzebub, the houshold muste suffre the same. No better is the seruaunt thā his Lorde, nor the messenger than he that sent him.

4 They shall also ouercome them, not with the scriptures, but with their beggerlye customes, constitucions, lawes, decrees, & tradicions. They shall scourge them or dysgrade them in their synagoges. They shall delyuer them vp to iustices, debities, and rewlers, makinge them their bochers and slaues, so washinge their owne holy handes from the shedinge of innocentes bloude.

5 They shal kil them also by their cōsell, to fulfyll the measure of their fathers, that all ryghtuouse bloude maye light vpon them which hath bene shedde vpon earth. Yet shall they not hurte their soules, but through faythe they shall haue victorye both ouer them and the deuyll.

6 And their bodyes shall lye in stretes of the great cytye. In this worlde shall their carkales remayne, where as they haue rewle and dompnyon. Here

shall

shall they be iudged and condemned. At their pleasure shal it be to hange thē, heade them, or burne them. And though they laye no handes vpon them for soplynge their cōsecrate kynges, yet muste it be done by their ghostlye counsel, and ordred also after their spiritual appointment. None other is it to lye in the stretes of their greate cytye, than after such lawes as they haue practysed to be brought vnto death.

7 ffor spirituallye is their cytye called. A glorious name vsurpe they as though they were none of ỹ worlde. They wyll be called ỹ holye church, good ghostlye fathers, godlye diuines, & spiritual mē, not cōsyderinge of what spirite they are spiritual. They are those into whom the vncleane spirite hath entred w. viij. other spirites worse thā hym selfe. With the spirite of falsehede, ỹ spirite of sylthinesse, ỹ spirite of lies, ỹ spirite of wit the crafte, ỹ spirite of errour, ỹ spirite of blyndnesse, & the spirite of cruelte. And of these onlye with suche lyfe are they spirytuall, and of no godlye spirite as their frutes declareth. And therfore the spirite of god doth iudge here this great

cytye

cytie not to be called Hierusalē, but stinkinge Sodome, & moste miserable Egypte the prophecyes and other scryptures agreing to the same. ffor loke what fylthinesse and abhominacion was in Sodome, what Idolatry and deuilishnesse was in Egypt, the same is nowe reygninge in this paynted spyrytualte, and is accounted there great holynesse.

8 Amonge this consecrate multytude, or smered sort is Christe yet crucifyed, as he was amonge the Jewes whiche knewe hym not, & yet boasted thē selues outwardely for the peculiar cholen people of God. Not only is Christ amonge them persecuted, scourged, punished, & put vnto death in his mēbres, but also he is proued of them an vnsufficient Sauer without their dayly doinges. Their masses must be satisfactory sacrifyces, profytynge both the quicke & the dead. And that must men beleue vnder payne of death & dānacion. Thus crucifye thei Christ again, & make a mocke of him as witnesseth Paule, & yet do they call hym their Lorde, not vnlyke to the tourmentours, which crouned him with thorne, & saluted him with Aue rex Judeorum.

The Text.

1 And some of the people, & kynredes, and tunges, & of the nacions, 2 shall se their bodies thre daies and an halfe, 3 and shall not suffre their bodyes to be put in graues. 4 And they that dwell vpon the earth, 5 shall reioice ouer them and be gladde, 6 & shall sende giftes one to an other, 7 for these two prophetes vexed thē that dwelt on ỹ earth.

The Paraphrase.

1 And as they lye thus dead in the stretes, or are contemned as heretikes, and despysed as wicked doers, some of the people peruerted by these enemies, some of the kinredes or sectes of diuision, some of the tonges or blasphemouse bablers, and some of the nacions of al wicked workers shall beholde their bodyes iij. dayes and an halfe.

2 They

2 They shall for all ages abhorre the, hate them, reuple them, and spightfully report them. In their cronicles shal they wrpte them for seducers of the people, & in their storyes regestre them for damnable heretykes: ffor the .iij. dayes & an half deuided into .vij. halues betokeneth the .vij. ages of the churche wherin they haue and shall stpll both persecute and blaspheme.

3 And these wicked sortes of people, kinredes, tonges, and nacions, or of false iustices prieltes, lawers, and religiouse shall not suffre their bodies to be put in graues. But by these witnesses ones iudged heretikes by the clergie, and so condemned by the lapte, epther shall theyr bodyes be resolued in to asshes by fyre, or els consumed by the foules of the ayre. Seldome shall ye se a knowe heretyke buried amonge them, but most commonlye burned. Examples of this hath bene latelye seane here in Englande by Thomas hitton, Thomas bylney Johan fryth, George bainhã, William tindale, Johan lambert, Robert barnes, Wylliam Hierome, Thomas garade, Rycharde spenser, and in Partrich Ha-

chilton of Scotlande, with many other more. And lõge afore our time in ſpr Johan olde caitel the Lord Cobhã, ſpr Roger acton knight, ſpr Reynolde pecock biſhop of Chicheſter maſter Johã Aiſhton, ſpr Willyam thorpe, ſpr Willyam ſawtre, ſir Richarde with, ſir Johã balle, ſir Willyam tailoure, and ſir Willyam white prieſtes, wt diuerſe other.

The body of fformoſus was fyrſt takẽ vp by Steuen the. vi. Byſhop of Rome and diſgraded. After was it beheaded, mangled, and throune into the floud of Tyber by Sergius the thirde. Saynt Herman after. xx. yeares from his buriall was taken vp and burned at ffrratia in Italye by Boneface the right. The bones of maſter Johan wycclef were taken vp and burned alſo the. xl. yeare after his death, as Waldene wytneſſeth in his boke de Sacramentalybus ti. ix. Capi. lxxxix. So was of late yeares in Worceſtre dyoceſe the body of maſter Willyã Tracie eſquire, & in Londõ the body of Rycharde honne merchaunde tailour. Moreouer Johan colet deane of Paules in londõ alſo, was not farre frõ the ſame for readyng of Paules Epp-

ſtles

ſtles by his lyfe, had not other waighty matters bene in the waye. Such hereti-kes ſhal not reſte in their citye, they ſhal not be buried amonge them. They ſhall not be ſhryned, canonyſed, nor allowed for Sainctes, for they builded no mona-ſteries, they ſet vp no chaunteryes, they ſubdewed no Princes, nor yet dyed for the lyberty of holye church. They ſto-de not in defence that prieſtes doinge Ydolatrie, thiefte, murther, witchecrafte, whoredome, buggerye, with other abho minacions ſhuld remayne vnpuniſhed. But rather to the contrarye and that they ſhuld worſhip but one God, lyue by their labours, take wyues of their owne, & teach nothing but Gods lawes.

4 And they that dwell vpon the earth (ſayth the Lorde) or haue their felycytye here with the ryche glotton, ſhall reioy-ce ouer them and be gladde.

5 They ſhall clappe their handes whan theſe godlye witneſſes be brought out of the waye. They ſhall common, ryote, and bancketh, hauing amonge them ſel-ues Joie without meaſure that the here-tykes be gone, ſo hatefull is the lyght to their eyes, and the veryrye to theyr

wicked hartes.

6 And they shall sende giftes or presentes one to an other for gladnesse, as for example. My Lord bishoppe hath had a summe of mony of the prieſtes for doinge his part so well. My Lorde abbote & master doctor haue had phesondes, plouers, & partriches, pigges, gese, and capons, for disputinge, their matters so valeauntly. Master parson hath bene cõmended for scoldinge, and ser saunder smelle smocke our parrishe prieſt for bearinge false witnesse. Master fryze hath had trentall, and father lymitoure a bushell of malt or a chese for plainge the knaues also, and harde by my Lord chefe iustice hath not bene without his reward, nor yet master chauncelour, nether master Scribe. What made Thomas More for his tyme with so prodygiouse tirannie to persecute the treuth, & sens, Godsalue of Norwiche, Marthon of Bongaye Bales & Baker of Kente, with such other lyke? but aury sacra fames, as Virgil doth cal it. Thus do thei lawhe and triumphe whan they haue wrought mischefe, & much it deliteth thẽ whan they haue done vngodly thinges.

7 For

7 For these two prophetes (sayth the Lorde) vexed them ẏ dwell on the earth. A great trouble it is to them to haue their fawtes seane, a sore vexacion to haue their craftes knowe, and an exedynge displeasure to be put from their plesasit Euphrates by the preacinge of such vnspe heretikes. Much was herode offended with Johan, the bishoppes wyth Christe, the prelates and religiouse with Paule, and a sore grefe it was to theyr hartes, whan they rebuked their vices.

The Text.

1 And after thre dayes & an halfe 2 the spryte of lyfe from God, entred into them. 3 And they stode vp vpō their fete, 4 & great feare came vpō thē which sawe them. 5 And they hearde a great voice frō hea uen, sainge vnto them. Come vp hither. 6 And they ascended vp into heauē in a cloude 7 and their enemies sawe thē.

 8 And

8 And ỹ same houre was there a great earthquake, 9 and the thẽt part of the citie fell. 10 And in ỹ earthquake were slaine names of men, seuen thousande. 11 And the rennaunt were feared, 12 and gaue glorye to God of heauen. 13 The seconde wo is past. 14 And beholde the thyrd wo wyll come anone.

The Paraphrase.

1 And after thre dayes & an halfe (sayth Saynt Johan) dyd the spriete of lyfe by the poure of God entre in to them. In the myddes of their Jope and triumphe whan they thinke them selues wel quieted, the heretyques thus taken a wape, an other storme falleth vpon them much worse than the other. Wanye more arpseth out of their asshes to their cõfusion and to the chosens comforte. And the same wytnesses they are againe, geuinge the same testimonie, though they be not the same persones.

2 The

2 Thesame spyryng spryte have they, confessynge thesame verite, that had the other. No longe tyme can Christes congregacion be without faythfull testes, he promisyng to be with them to ye ende of the worlde.

3 These witnesses stode vp, vpō their fete. In the time full past is this spoken for the certente of the thyng, though muche of it be to come ffor so certayn is it, as it were all fynished. An ernest stomacke shall they have, and with muche boldenesse shall they speake The righteous shall stande vp (sayth the boke of wisdome) in great fermentnesse of spryte agaynst them that hath extremely handled thē, and taken awaye theyr labours persecuted theym, and blemyshed theyr doctryne.

4 And great feare came vpō thē which sawe them. When the Antechrisses se they can not prevayle, much are thei inwardly angwyshed, vexed, and tormented. Then doubt they their falle, than feare they their vtter destruccion. They trymble and quake whā they se their lawes will no longer stande, nor their insurreccions no longer helpe thē, loking

for a terrible daye. With horrible feare shall they wonder (sayth the aforesayde boke of wisdome) at the comynge of the sodayne health, groning for sorow, and mournynge for very anguysh of mynd and sayinge within them selues. These be they whome we somtyme had in derision. Unwisely, we thoughte their lyues to be madnesse, and their endes too be without honour. And nowe they are rekened amonge the chyldren of God, & their porcion is amonge the sayncte. Therfore haue we erred frō the way of trueth, & the light of rightousnesse hath not shyned vnto vs. We haue werped our selues, in the pathes of wickednesse but the waye of the lyuinge Lord haue we not knowen.

¶ And they harde a great voyce from heauen, sayng vnto them. Come vp hyther. The Antichristes shall heare thys voyce, they shal knowe them to be in the fauer of God, & greate heuynesse it shal be vnto thē. ffor this voyce is ỹ free election of God accordyng vnto grace and not after mans deseruinge. And it commeth from heanē as doth al other good giftes, frō the father of light. It calleth

vp

vp them that afore walked somwhat after the flesshe, & durst not for feare of punishmēt witnesse the verpte. It commādeth them to arise vnto God, to be more perfight, more spirituall, more godly, & to haue their conuersaciō in heauē. They attende vnto the voyce, they obeye it, & do after it. ffor it foloweth.

6 And they ascended vp into heauen in a cloude. By the poure of God thei are taken vp. ffrom worldlye affectes are they changed to the pure loue of God, & from carnall prudence to the wysedome of the spirite. In a cloude are they rapte. Compassed are they wyth thys flesshe, the yll desires taken from them. Euery where resemble thei Christ, & are dayly better & better. They cease not of their progresse, no payn cā separate thē from the loue of Christ, til they perfightly come to the sighte of the God of Goddes in the superceleſtiall Syon.

7 And their enemies sawe them. The Antichristes knoweth that thei are gods seruauntes, the hypocrites perceyueth they haue heauenly knowlege. Yea, many tymes they so reporte theim bothe in their wordes and writinges. In manye

of

of theyr Chronicles they affirme, that Berengarius, Joannes scotus the elder Jhon wyclef, Jhon husse, Hierome of Prage, Thomas Thedonensis a whyte frier of Bryttayne burned in Rome, Hieronimus sauonarola a blacke frier burned in ffloręce, & diuerse other more were men of moste excellent wyttes, of most hygh learning, of most godly conuersaciō, of a most perfight lyfe, feruēt, constaūte, & vnmoueable in the tyme of their deaths. Bylney, Baynhā, Bekeld, ffrith, Tindale, Barnes & other, are yet reported (yea of som which to this hour hateth their opiniōs) to haue dyed charitably & godly. Yet beleue they neuer the better, they come neuer the sonner too God. Their malice hath so blynded thē and the cloude of ignorannce so darkened their knowlege, that styll they blaspheme and most cruelly persecute.

§ And in the same houre (sayth sayntJohan) there happened a great earthquake A terrible contradiccīō arysseth euer frō the carnall Synagoge, & from amonge the earthly mynded hypocrytes, whan the verite is taught, as it was afore tyme in Christ, & in his Apostles, specially in

lye in Paule, and nowe of late dayes in many other poore preachers. When new witnesses arise, then ware they more madde, fearce, and felle, then they were afore. Then emprison thei, then punysh they, then make thei actes and cõmaũde in payne of deathe nomore to speake in that name. Yet do they rather loose than wynne, fall than rise, dysprofyght thã profyght.

9 ffor the tenth part of their cyte felle to the grounde. Their buylding upon sande wyll in no case endure. That God hath not plãted must vp by the rootes. Their holy whore the churche (whyche is here called Sodome and Egipte) is ryghtously decayed. Their monasteries of monkes, their houses of fryers, their colleges of Idle prestes, with their nonnes, chanons, and chanteryes in many places are doune. Tythes are not as they haue bene, nor trentals, nor other deuocions. Images are not sought, nor pardons in confessiõ. The people inclineth to new learnynge, and goeth from their olde belefe of holy churche. They that were monkes, prestes, and fryers are now become gospell teachers. Such

as

as afore were dead, standeth vp nowe agaynst them boldely. Thys saile part is here the tenth, for it is the lordes by the lawe. It is the same shepe that afore was lost, and nowe is brought to Christes folde. These were called awaye from thens by the witnesses, the other stande yet styll, & are euery daye worse and worse.

10 In the earthquake were slayn names of menne, to the numbre of seuen thousande. An innumerable multytude hath bene sent out of the waye by these Antichristes in theyr furye, but yet nothynge haue they slayne but their names. Onely haue thei hurt theyr bodies vpon their soules haue they hadde no poure, nomore than had Sathan vpon the soule of Job. Yet haue not theyr names perysshed before God, for of hym are they wrytten in the boke of lyfe. In no case are the wycked of the godly here put vnto death, though he some do so vnderstande it, but rather of the wicked the Godlye. ffor they neuer retayle their wronges, but rather prayp for their enemyes.

11 And the remnaunt or residew were

feared

feared (sayth saynt Jhon) & gaue glorie to God of heauen. Of such as were left in their earthquakes or terrible persecucions, some remayned in prison, Some were beggered, some were exyled, some fledde, some lost their estimacion & frendes, and yet goue prayse vnto God.

12 In all their aduersitees they glorified the name of the heauenlye father & Lord. Thus haue we here what is done alredy, and what is yet too come vnder thys sixt trompet blowyng (where vnder we are nowe) whyche all belongeth to the seconde woo.

13 And these thyngs ones accomplisshed the seconde woo will be past. And then loke bye & bye for the thyrde woo, for it wyll folowe anone after without faple, yea, so sone as thys seconde woo is done.

14 In the latter age of all shall thys thyrde woo regne, suche tyme as Gog and Magog most extremelye shal rage. And the vniuersall iudgement shall ensuyne that woo, as here after more euydentlye wyll apeare. But consyder that these woos are too the infideles. The faithfull feareth them not, but receiuing

the

the woorde in a pure harte they bryng forth frute in pacient sufferaunce.

The.xij. Chapter.

NOw followeth in order the.vij. trompet blowynge or the pure declaracion of Christes ioyful tydinges for the last age of the churche, vnder the.vij. seale openynge, with the wonders and maruels that their after ensueth.

The Text.

1 And the seuenth aungell blew 2 and there were made great voyces in heauē 3 sayinge. The kingdomes of this worlde are oure lordes & hys Christes 4 and he shal raygn forr euermore. 5 And ỹ. xxiiij. elders which sate before god on their seates 6 fel vpō their faces, and worshypped God, sayinge, 7 We geue the thankes, Lorde God almyghtye, which art and wast, and art

to

to come 8. For thou hast receyued thy great might, & haste raygned 9. And the nacions were angry 10 and thy wrath is to come 11 and the tyme of the dead that they should be iudged 12 and that thou shuldest geue rewarde vnto thy seruauntes the prophetes & sayntes 13 and to theym that feare thy name, smal & great 14 and shuldest destroye thē which destroye the earth.

The Paraphrase.

1 And the seuenth aungell blew (saith saint Jhon). The seuenth sort of syncere preachers shall vtter their message accordyng to the wyll of God, they shall declare hys pleasure as he hath apoynted them. For though it be spoken here as past and done, for the certainte of the thynge, yet is it not fulfilled in effecte. The worde of God was without beginnynge, and hys promes euerlastynge

pet is it not alperfourned in his creaturs but manp thynges are pet to come.

2 After thys blast of the aũgell were made great boyces in heauen. Manye (the congregacion or kyngedome of God, hys Gospell once purelye publisshed by the preachers) shal speake godly thynges to the edyfycacion of other. The symple poore weakelynges, idyotes, and infantes shall bitre the hydden wysdome of God to the confusiõ of the greate wyse men and sage senyours of thys worlde. Yea, the stones in the strete the out castes of the worlde, the forsaken people, shall wonderfullye prayse the Lorde.

3 And these shall be their sayinges, whã they shall se the Antichristes confused and not able to speake agayn. The kyngedomes of this worlde, that were somtyme wycked, cruell, and vnfaythfull, are now become the lordes & hys Christes, of hys onely grace and goodnesse. Now fal thei to the worde ẏ afore thought it folysshnesse. Now cleaue they to ẏ trueth ẏ somtyme did abhorre it. Nowe haue they in hãde ẏ gospell, ẏ afore dyd persecut it as sedicious lernig & heresie.

4 And

4 And in thys congregacion shall he
reygne euermore. Contynuallye is he
with them, that in fayth the retayneth hys
verite. All thys shall they vttre with no
small reiopce. ffor doubtlesse after the
seuenth seale openynge, and the gospell
preachynge, than a peceable tyme shall
be, & figured it is by the half houre spo-
ken of afore. ffor it shal not contynew to
the ende. Nor may not Christes church
be vnpersecuted. But yet thys peace for
the tyme shall not onely be an inwarde
peace in the conscience (as is alwayes
amonge the faythfull) but an outward
quiet also, or a season without persecu-
cion abrode.

5 And the .xxiiij. elders (sayth sayncte
Jhon) or the greate numbre of sayntes
departed (whiche sitteth before God on
their seates, or resteth in his swete peace
in suche graces of the spyrete as he gaue
them by theyr life tyme, as charite, sted-
fastnesse, loue, hope, peace, mekenesse, ri-
ghteousnesse, and suche other lyke, fell
doune flatte vpon their faces.

6 Most humblye haue they euer sub-
mitted theym selues, referrynge vnto
God the father the benefyght of theyr

creacion, & vnto Jesus Christ hys sonne the fre gyfte of theyr redempcion. Yea, specially at thys tyme, beynge vnder y aulter of God, and knowynge by hys mere goodnesse the nombre of their bretherne shortly to be fulfylled, and themselues with them to be at a glorious lyberte, after their ghostly sort they laude hym sayinge.

7 ffrom the very depeth of our spirituall hartes, we render vnto the mooste hygh thankes lord God almighty, eternall father sonne, & holy Ghost, which art one essencial God, and werst without begynnynge, and shalt be without endynge.

8 ffor thou haste taken vpon the thy great myght. Now haste thou shewed thy wonderful poure. Euer haste thou raygned amonge thy people, but neuer so graciously, so plenteously, and so gloriously for our behoue.

9 The Heythen euermore were angry whan thy trueth apered. Madde were the wicked Antechristes whā thy glorie shyned, and their pryde deminished. They frected for anger, thei swelled for wodenesse, yea, they slew thy seruaūtes

and

and burned vp thy people.
10 But nowe is thy wrath towardes thē. Now wil thy āger breake out, nowe will thy vēgeaūce apere. Now shal thy terrible iudgemēt without mercy be declared frō heauē vpō al vngodlinesse of those cruel enemies that with helde thy trueth is vnrighteousnesse.
11 Now shortely ensueth the tyme of the dead, wherin they shal be iudged some to iope, some to heupnesse, some too glorie, some to payne.
12 Nowe approcheth the glad season wherein thou hast apopnted to reward the true seruauntes, the prophetes, and the faythfull beleuers, made sapntes by the onely death of thy sonne, and all thē that pet feareth thy name, with eternall felicite.
13 None wilt thou seclude frō this thy liberall goodnesse, for no weakenesse nor pouerte. But so well the smal as the greate, the lowe as the hyghe, the poore as the ryche, the sicke as the whole, the vnlerned as lerned, shall taste of thy inestimable clereneſſe.
14 Onely shalt thou destroye thē that destroyed the earth, compellynge bothe.

it and all that therin is, not to serue the
their heauenly creator, but their owne
stynkynge despres, lustes, and corrupte
affeccions, thy glorye not ones estemed
nor regarded. Herein maye we coniec-
ture, that the seuenth seale once opened,
& the .vii. trōpet blowen, the last iudge-
ment daye is not farre of. Blessed is he
that watcheth for the lordes cōmynge.

The Text.

1 And the tēple of God was
opened in heauē, 2 and there
was sene in hys temple, the
Arke of hys Testamēt. 3 And

there

there folowed lightnynges, & voyces, and thõdringes, & earthquake 4 & much hayle.

The Paraphrase.

1 And the tẽple of God (sayth saint Johan) was opened in heauẽ. Eudẽs wil the godly & spiritnall estate of the true Christen church seme in those daies, the gospel syncerely preached. In faith shal men seke their liuig father, & not in dead Images nor other corruptible thinges. In spryte and verye shal they worship him & not in dũme ceremonies nor outwarde shadowes. Speared is Gods tẽple, whã his true worshippinge is hyde. And opened it is agayn, whã that is clerely seane. Tyll Christes cõmynge in the flesh nothing therof apeared. With the kepe of Dauid opened he the misteries therof. Wherby through fayth the conuersacion of many is now and hath bene euer sens in heauen.

2 This temple thus open, anon the Arke of Gods holy testamente was seane therin. Christ sheweth hym self in hys owne colours, whan the gospell is truly receiued, which is that Arke wherin all the ryches of Goods couenauntes,

and the precious treasure of hys pro-
mes is repoſed, to mannes behoue. And
ſpecially thoſe by whome we are recon-
cyled and ſaued. By hym are we onely
brought to Gods fauer again, and gra
cyouſly redemed. Yea, all the ſorte of vs
haue receyued of hys habundaunte and
ouerflowynge fulneſſe. The ſyghte of
thys Arke in the temple is none other,
than a clere knowledge of hym in hys
congregacyon. So ofte are hys miſte-
ries euident, as thys temple is opened.
So many tymes are they knowē as his
worde is truly taught.

3 And no ſmal frute is to be thought
to come therof. For there folowed ligh-
tenynges, voyces, thōderinges, & earth-
quakes. Diuerſe reſpectes hath ỹ verite
of God, according to diuerſe audiēces.
In maner of lightening it moueth ſome
makynge of earth, heauen, and of ſyn-
ners godly people. A ſounde or a noyſe
onely it is to ſome mē, not regardinge ỹ
frutes therof. To ſom it is an occaſiō of
anger, ſyghte & madneſſe, & to ſome of
open blaſphemy agaynſt ỹ holy Ghoſt.
For what els doeth the clergye, malici-
ouſly withſtandynge it, but wylfullye

worke

worke against knowlege? And what doth the vndiscrete laite, blinded vp the, but babble they woote not what?

4 And a great haile also folowed, which betokeneth the vehemēt and sharpe iudgementes of God towardes suche enemies of his veritye. The most terrible tempest of his Ire abydeth them. The Lord shall breake into the lande (sayth the Prophete Esaye) lyke a sore tempest of hayle that breaketh doune stronge holdes or castelles. And ỹ proude crowu of the dronken Ephraemptes shal be troden vnder fote. Not onlye is the last age appointed to these thonderinges, and earthquakes, but they beganne also so sone as Christ apered in the flesh. No soner was the ponge babe borne, but Herode for madnesse sought to slee him in his verye infancye. The Pharisays and Scribes, the bishoppes, priestes, and lawers swelled at his preachinge and neuer left tyll they had slayne hym. And this ruele with the prelates and hypocrites hath continued euer sens, and styl shal do tyl the latter daye. Onlye is there and shall be a moderacion, that sumtyme it is not so extreme as at some. For

pf it were alwapes a lyke, there ſhulde none be left.

The Text.

1 And there apered a great wonder in heauen. 2 A womā clothed wyth the Sunne, 3 and the Moone vnder her fete, 4 and vpon her head, a croune of .xij. ſtarres. 5 And ſhe was with chylde, 6 and cryed, trauelynge in byrthe, 7 payned, redye to be delyuered.

The Paraphraſe.

1 And there apered (ſayth ſaynt Johan) a great token in heauen. ffor no wonder is this token here to be taken, as in other places of the ſcrypture, but for a type or fygure, contaynynge vnder miſterie greate thinges.

2 A woman was ſeane clothed with the ſunne, yea, of Johan. ffor to Gods onlie electes is the veritye ſhewed to auaun-tage. Not Mayre Chriſtes mother is this woman, though many hath ſo fan-taſyed

talped in ther commentaries. But it is the trewe chasten church of whom Mary is a most notable member.

3 This woman the churche (as Salomons cantycles specifyeth) is fayre, louely, pleasaunt, swete, wholsome, delectable, vndefyled as the Mone, excellent in clerenesse as the sunne, and glorious as an armye of men wyth their banners and stremers. This woman is beutyfullye decked with the shyninge sunne of ryghtuousnesse. None is of her that hath not done on Jesus Christ, being renewed in their hartes by fauth Her children are not they that persecuted Gods worde, nomore than was Annas and Caiphas, Joannes and Alexander.

4 This woman semed to haue the mone vnder her fete. To the church or congregacion of God are al other creaturs subiect. Al mouable thinges haue ỹ Lord subdewed vnto her. She is ỹ right heire and inheritour of thē through Christ, they with her to be deliuered from the bōdage of corrupciō & to serue in liberte.

5 Upon her head was also a croune of twelue starres, whiche betokeneth not onlye the twelue Apostles declarynge

the glorye of Christes kingdome immediatlye after his death, but al other godlye ministres of the worde also, whiche haue done the same euer sens. Only regneth the trewe Christen churche by the worde of God, by the syncere scripturs, by the doctrine of the Apostles, and neither superstitions nor ceremonies, neyther by counsels nor customes, by doctors nor fathers, by myters nor rochettes, by typpettes nor whodes, by shauē crounes nor syde gounes, by crosses nor copes, by belles nor torches, by shrines nor giltye Images, nor yet by .xij. cupples in a lyuerye with golden cheanes and garded cootes. Her bewtye cōsysteth onlye in fayth, and in the obseruacion of Gods holye commaundemētes. Her trewe ministers or preachers as verye chosen starres, shewyth forth his glorye to the edifycacion of other, & not their owne pompe & magnyfycence.

5 And she was as is the woman with childe. She cryed trauelynge in birthe, and was payned as one redye to be delyuered. With Christ is the church bygge whan her membres are in full faith. In the harte is he euermore conceyued,

and

and deliuered forth suche tyme as he is declared vnto other. For this cause Christe called them his mother whiche had faith and therup dyd the will of his father. Of faith in the first promes that Christe shuld destroye the serpent, was he first concepued in Adam and Eua, & so grewe forth in rightuouse Abel, in Seth, Enos, Enoch, Noe, Sem, Thare, Melchisedech, Abraham, and Loth. And as the promises waxed stronger (as in Abraham, Moyses, Dauid, & the Prophetes) and the people of God more in numbre, so wexed the woman bygger & bygger, tyll the fulnesse of here tyme was come that she shuld be delyuered. Which was suche tyme as Christe apered to the worlde, taught, and was conuersaunt here amonge men. And this course haue she kept euer sens, and shall do to the latter daye in them that beleue. Thus haue she had Christ in her wombe sens the beginninge.

6 And beinge full of his heauenlye spiritye, she had cried in the Patriarkes & Prophetes, in the Apostles and faithful ministers, as one trauelinge in byrthe. Her crye was the mightye and stronge

decla-

declaracion of Christes doctryne, the feruent zele and desyre of the glorye of God, and of all mens helth in Christe. She trauayleth euermore a newe lyke as dyd Paule, tyll Christe be fashioned in her Christen membres. With all her strengthe she laboureth that the promysed Sede maye increase in ỹ faith of all men.

7 ffynally she is pained with labours, dolours, blasphemyes, troubles, and terrible persecucions, and neuer is delyuered without them. Neuer is Christe ernestlye receyued, tyll some of her membres doth suffre. The constaunt spirite and inuincible standynge by the treuth in them, hath conuerted manye. And lyke as the payned woman in all her agonies, is much comforted by the hope of a chylde, so are Gods faithfull wytnesses, trustynge that by their pacient and glad sufferaunce, Christe shulde be receyued and rightlye fashioned in manye. Yea, this causeth them to reioyce in all aduersyte, and lytle to esteme their paynes.

The Text.

1 And there apered an other mon-

wonder in heauē, 2 for behol-
de a great reed dragon, 3 hā-
uing seuen heades, 4 & ten
hornes, 5 and seuen crounes
vpon his heades, 6 and hys
tayle drue the thirde parte
of the starres, 7 and caste thē
to the earth.

The Paraphrase.

1 After this (sayth Saint Johan) apē-
red in heauen an other token or maruel,
al diuerse from the fyrst. The trew chur
che (which is Gods kingdome) was ne-
uer yet without cōtradiccion, nor with-
out the craftye assaultes of enemyes. A-
dam was not so sone created, but he was
immediatlye assaulted of Sathā. Christ
entred not so sone the world, but he was
by and by persecuted. The deuil goeth
about lyke a roarynge Lyon, sekynge
whom he maye deuoure.

2 For beholde there was seane a great
reed dragon, [d] betokeninge the sayd de-
uyll with his whole retinewe, full of de-
cept, craft, malice, poison, pride, and fer-
cenesse, to enforce the poore weakelyn-
ges to cōsent vnto his falsyede. All reed

his bodie semed, in tokē that they which are of him, are all full of cruelte, spight, and bloud shedinge, afflictynge the constaunt beleuers for withstandinge hys assaultes. Seldō is he out of the earth, as witnesseth Job, but commonlye in the companie of men, impugninge the faithful. And no poure is able to matche him, vnlesse it commeth from aboue.

3 The sayd dragon had seuen heades, sygnifyenge all the craftye wyles, and subtyle suggestions, that he hath practised and vsed against Christ & his worde vnder all the. vij. seales openynge & the vij. trompettes blowynge. Verye easye it is to cōiecture what maner of heades they were, markinge other places of the scripture. A Serpentes head shuld seme to be the fyrst, considderinge that in the Serpent he decepued our fyrst parentes with his venemed craftes. This heade so maliciously poysoned man, that God repēted him of his creacion, and destroyed his whole kinde in the floud. viij. persones onlye reserued. After ỹ floude had he the head of a calfe for the seconde, in sygnifycacyon of the shamefull Idolatrye, and wycked worshyppinge that

then

then begonne in Nemroth, and so continued in the Heithē. The thirde was the head of a lyon, full of pryde and oppressyon, expressed fyrst in the cruell reigne of the Assyrianes & Caldeanes, and after in the proude bysshoppes and preests. The forth was a Beares head, full of rauine and cruelnesse, betokenynge the fierce kingdome of the medes and perseanes. Consequentlye his fifte head was lyke a Leopardes head of manye colours, full of fyckleneſſe and chaunge ableneſſe. And that was the vnconstaunt reigne of the Grekes. His sixt was the head of a beast farre vnlyke all other beastes, which sygnifyeth the kingdom of the Romanes with their monstruouse lawes more than nedeth. The seuenth is not vnlike to a mans head, includinge all carnall wysdome, with all deuplisshe policies and craftes, and this is the verye papacye here in Europa, whiche is the generall Antichrist of all the whole worlde almoste, which hath all readye subdued and destroyed the Empyre of Rome. For he is called the Apostata & man of synne. By this only head is ỹ dragō named ỹ envyouse mā. The whole body foloweth ỹ heades. As ỹ devill is malicyouse, wicked, fierce, cruel tiranycall falſe, execrable, and deceytfull, so are

of his membets. In the p̄oudēce of the flesh after him they walke in Idolatry, hipocrisy, and all other spithinesse. And like as afore Christes cōminge these heades were in the serpent, in the golden calues, in the kingdom of Babylon, in Nemroth, in Pharao, in Antiochus, & in the Pharisyes and scribes, bysshoppes, lawers, & p̄iestes, so haue they bene sens his time vnder ỹ. vij. seales opening, and the. vij. trompettes blowinge, after the same sort. Vnder the first, he had a serpētes head in the Jewes, most malicious ye & subtyll ye withstandinge Christe and his Apostles, p̄etendinge the zeale of God and his lawes. Vnder the second, he had a calues head in the Idolatours, which shewe the constaunt witnesses of Christes verite. Vnder the thirde, the head of a proude lyon in the holde rable of heretykes, p̄esumpynge agaīst Gods worde to affyrme vngodly thīges. Vnder the forth, the head of a Beare, in the gredie multitude of holye hipocrites & spirituall antichristes, which hath raupshed vp the substaunce of this worde, vsurpinge the empire of the same. ffor then begonne ỹ papacy with Mahometes mischeife. Vnder the fift ỹ head of a leoparde, in ỹ diuersite of pestilēt sectes or execrable locustes, of whom

euery

euery one reioiceth in his owne colour & in-
uention. ffor then did they sore increase. Un-
der the first, the head of a beast vnlike to al o-
ther, in ỳ tirānie of wicked gouernours blin-
ded & perswaded by the prietes to sle gods
seruauntes for the vpholdinge of their stin-
kinge generacion. ffor then was & is yet do-
ne much murther, vpon such as confesseth ỳ
treuthe. Under the seuenth or last seale ope-
ninge, shal he haue yet stil the head of a mā,
in fleshlye polycyes & falshede of the pope &
his prelates, in the doctours and prietes, tyl
God vtterlye shall destroye them with the
breath of his mouth.

4 The said dragon had also .x. hornes, or all
subtile wayes wherwith to impugne ỳ feble
weake nature of mā, or to prouoke him euer
more to rebel agaīst gods cōmaundemētes.

5 Upon his seuē heades he had .vij. crounes,
sygnifyenge therby that both he and his mē
bres hath not onlye possessed the afore na-
med vices, but also they haue ouer the worl-
de reigneth in them and yet do to this daye.
In pryde, falshede, malyce, crafte, cruelte,
wickednesse, and all other mischefes triu-
phe they yet.

6 And his taile drue to wardes him ỳ third
part of the starres (& in conclusion trewe thē

doune to the earth. By worldye promo-
cions, lucre, fauer, and other flatteringe fan-
tasyes, hath he tangled manye learned men,
and pluched them cleane from Christes
trew churche, and from the lyfe of the gos-
pell, so prouokynge them wholye to geue
them selues to the studye of erronious doc-
trine and lyenge propheces, to seduce the
worldlye multytude and kepe them in per-
petuall blyndnesse.

7 So that they are nowe cast in to ỹ earth.
They are become all carnall, fylthye and
ungodlye in all their wisdome, stodye, and
workes, in all their counsels, preachinges,
and teachinges. Now are they the wycked
Apostles of Sathan, no longer may they
shyne in the fyrmament.

The Text.

1 And the dragō stode before the
woman, whych was redye to be
delyuered, 2 for to deuoure her
chylde assone as it were borne.
3 And she brought forth a man
chylde, + whyche shulde rule
all nacyons wyth a rod of yron.

5 And

5 And her sonne was taken vp vnto God, and to hys seate.
6 And the woman fled into wildernesse, 7 where she had a place prepared of God, 8 that they shulde fede her there, 9 a thousande, two hundred, and three score dayes.

The Paraphrase.

1 Before the afore sayd trauayling woma stode this dragon, redye to deuoure her childe, so sone as it were borne. Euermore is the deuyl waytinge his praie, where as the gospell is syncerelye taught, least anye therby shulde become the children of God.
2 He seketh all craftes, polycies, and inginues, to take the worde from the hart, least thei beleuing it shuld be saued. Thus soughte he to deuoure Christ after the latter, appointing Herode to slee him sone after his birth. And whan he see that waye wolde not take, yet left he not of tyll the Jewes had slayne hym. Not thus yet satisfyed, he laboured by the byshoppes to extynguyshe the fayth of his resurrection, least that shuld preiudyce vnto hym. Moreouer where as the Apostles

and other godlye men, hath geue Christ vn-
to other in maner as they receiued him, he
hath left no cauteles vnsought by his malig
naunt membres euer sens to depriue Gods
people therof.

3 Suche a man childe (sayth saynt Johan)
brought this woman forth, as with an yron
rod shulde rule all nacions. Euer is the
trewe church Idle, but conceiueth Christ at
the gospell preaching, retaineth him in faith
and bringeth him forth in teachinge other ȳ
same. No woman childe is he, impotēt, wea-
ke and feble, but a manchilde, bringing with
hym alwaies a stronge, mightye, and inuin-
cible spiete, wher as he is vnfainedly recey-
ued. ffor he is the mightie Lorde that is va-
leaunt in battayle.

4 With the yron wande of his worlde in-
uincible shall he gouerne his meke spireted
flocke, that none other lawes shall they re-
quire. With the same also shall he subdue al
power which are not of him, and driue them
doune to the bottom of helle. ffor by faith
onlye in him is the victorye ouer the worlde.

5 This childe was also taken vp to God &
vnto his trone. Where as the deuil thought
to deuoure him, & to wrappe him vp for euer
vnder death, he put him beside his purpose.

Wherto

Victorpoussly he arose vp from death to life he ascended vnto heauen, & now sitteth vpon the right hãde of God the father almighty. And where as he is now, there shal his faithful folours & mynisters be here after, for ỹ is his, is also theirs, birthe, life, death, resurrection and ascencion.

6 The womã fled after this into the wildernesse. What els doth ỹ iust people of God: but flee ỹ contagiousnesse, vanite, tumulte, fornicacion, Idolatrie, and fyltnesse of this worlde: seking God in the solitarie hart, & not in outwarde fantasies. I gote me away farre of (sayth Dauid) & remained in ỹ desert, monkes, nonnes, chanons & fryers, hath fled into monasteries, couẽtes, & houses, but nothinge after this sorte. ffor in all voluptuouse pleasurs haue they there lined. The vnfained solitarie man after Hieremie, cõtimueth peceably with him self, and hath hys hart aboue.

7 In the sayd wyldernesse had she a place prepared of God. Which is none other but Gods protecciõ, defence, & sauegarde promysed in the scriptures. That ỹ lord shuld preserue vs as he dyd his chosen people of Israel, whan he wente before them in a cloude vpõ the daye, & in ỹ night in a piller of fyre. Dauid beasted him self ỹ God was his refuge,

and that he dwelled vnder the defence and shadowe of the highest. So lõge as the Lord is my gouernour (sayth he) I can wante nothinge. He fedeth me, he sustayneth me, I doubt no daunger, for he is with me. His staffe stayeth me, his worde and promes is my whole confort.

8 And there wyll the Lorde fede her (saith sayne Johã) for the space of a thousand, two hundreth, and .lx. dayes. None other are fede with the scryptures and promyses of God (whiche is the bread of children not to be geuen to dogges) but they whiche flirth into this desert from the dragon, forsakinge both head and taile, both suggestions and lawes, both customes and constitucions. For all are deuyllysshe. None other escaped the plage of Sodome, but they which fledde cleane frõ thens. Lothes wife but loking backe only towardes it agai, was turned into a salt stone.

9 The numbred dayes here are none other but the afore wrytten tyme of the two witnesses, the time of Helias preachinge, the tyme of Johãnes preachynge, the tyme of Christes preachyng, or the time of ỹ Gospel preachynge from Christes ascencion to the latter ende of the worlde. That is the very tyme of the feadynge of hys chur-

ches

che. And not open is this feadinge here, but secrete in the wilderneſſe, among a ſort vnknowē to the world, hauing the powerte of ſpyrete without thaupnge, anoyntinge, or Hypocrites apparel. And not onely hath ỹ Lord thus nouriſhed hys people in this ſpyritual reſpecte, but alſo in bodye Whā they haue ben greuouſly hādled, ſpoiled of their goodes, emprysoned, & exyled, graciouſlye hath he releued them, and prouyded for thē both ſolace and conſort at the handes of thē whome they neuer ſawe afore. So that the iuſt hath not felt hym ſelf forſaken, nor hys chyldren ſeking bread.

The Text.

1 And there was a great bat-
taylein heauen. 2 Michael and
his aungels 3 foughte with the
dragon, and the dragon fought
and his aungels 4 and preuay-
led not 5 neyther was they yr pla
ce founde any more in heauen.
6 And the greate dragon, that
olde Serpent, called the deuyl
and Sathanas 7 was caſte oute

 8 which

8 which deceyued all the worlde.
9 And he was caste into ỹ earth and hys aungels were cast out wyth hym also.

The Paraphrase.

1 And there happened at that tyme (saith sayncte Jhon) a great battaple in heauen. In the churche is euermore variaunce & strife without ceasyng, betwixt the spirite and the flesshe, the good and the badde, the faythful and the vnfaithful. None other is this battayl but a very contradiccion, a dyuersitie in fayth, stodye, opinion, wyll, and worke, about the lawes or commaundementes of God, and also about the lawes and tradicions of men. Thys battaple is wayghtye in cause, multitude, and continuaunce. The cause therof is Christ, the gospell, fayth, righteousnesse, mans helthe, Gods hygh honour, and such other lyke on the one party. Upon the other partye the cause is, errour, hypocresie, lyes, ydolatrie, auarice, pryde, cruelte, fylthynesse, with all such other. So great is the multitude, that none is founde out of it. None is ther but are in this armye. Eyther they are good or badde, faythefull or vnfaythfull, righteouse or vnrighteouse.

The

The righteouse are of the hoste of Michael the vnrighteouse are vpon the dragōs side. Continued haue this battayl from the first beginninge, and so shall styll to the latter ende. Yea, though the dragon be bounde or tyed vp vnder the.vij seale openynge, that he rage not then as he hath done afore. Yet shall the spyrete of wickednesse, and a mynd to do mischiefe regne inwardly styll in his membres, for a sathan can be but a sathan, and a deuyll but a deuyll.

2 Michael and hys aungels fought valeauntly with the dragon. Spiritual are they which hath done on Christ after the mynd of Paule, and spirituall is their armour. Their gyrdinge is verite, their brest plate righteousnesse, their shild a sure faith, their weapon the worde of God, their helmet the hope of helth, and for stedfastnesse of their fete, their showing the gospel. By interpretacion is Michael to saye, who is as God? or who is lyke vnto God? And he betokeneth the constaunte ministers & spyeere teachers of ỹ gospel. The aūgels of Michaell are all they that in a sure fayth cōfesseth the eternal magnificēce of God, and ỹ none is lyke vnto hym. Contrary wyse the dragōs aūgels are the hypocrites, lyēg prophetes

and

And erronious teachers.

3 These fyghte with the dragon, and the dragon and hys aungels with them. For he that is not with Christ, is agaynst hym. With the righteous is Michael. For ministryng spretes are the aūgels ordayned for the comfort of them which shall be saued. And cōmaunded they are to wayte vpon ỹ faythfull, to preserue and defende thē. The wicked sort haue the deuill and hys chaplaynes to fight for them, the rightous haue Michael & hys aungels. The wicked fighteth with errours and lyes, the righteous with the onely verytie of God.

4 As vengeable and as fierce as they are yet punysshe they not, neyther is their place founde any more in heauen. Faythe hath the victorie by the promyse of God, though the blynde worlde seyth it not. Ouercome are the wicked whan their enterpryses taketh not, and cleane ouerthrowen whā their beggery is contempned. And neuer is the full victory gottē, no more than it was in Christ tyll the tabernacle of this bodye be layed a syde. At that day is the croune gottē, whom the Lord hath layed vp for the righteous. And lyke as there is daply fightynge, so is there in some, daply victorie. Daply are the

aungels

aungels of darkenesse ouerthrowen, dayly are they cast out of heauen, which is ỹ true church. Dayly are they condempned by the worde of God, and iudged for rebels agaynst the holy Ghost, whose synne is neuer forgeuen.

5 No place haue they any more with the chosen, no electiō nor acceptaciō afore god. The more light they haue had and ỹ more they haue tasted of the truth now forsaking it, and rebellyng agaynst it with the deuil, the farder they are from God, and the more nygh vnto dampnacion. Neuer beleue he truly, that so had receyued the woorde. Let none thynke to be saued, vnlesse he persyeueth to the ende.

6 And the great Dragon, or captayn of all the vnfaythful lort, that olde croked serpent which deceyued Adam, and is called ỹ deuyll or malitiouse accuser, yea, and also Sathan the most cruell aduersarye with all hys clyentes and spirituall adherentes, are certayn and sure to be cast out.

7 With the rightous shall they haue no porcion for all their glorious tytles. With the godly shall not their names bee regestred, for all their holy buccions. But with the prince of thys worlde they shall be

throwen

thrawen forthe.

8 For he by them, and they by him, hath decepued all the worlde, in lyenge tokens & wonders, and in the operacion of errours, to the vtter damnacion of all theim that cõsenteth to theyr wickednesse.

9 And he was cast into the earth, and his aũgels also were cast out with hym, which is not els but that they are reserued to eternall dampnacion. For serving the creature rather than the Lorde that made all, God hath forsaken them, and geuen theym ouer to theyr owne shameful lustes. All grace & goodnesse hath he taken from them, and in all darkenesse hath he lefte them. Nothinge is now behinde but helle fyre, prepared for the deuyll and hys aungels. The churche thus fyrst bryngynge forth Christ amonge the Jewes, and so by theyr cruelte dryuen out into the wyld deserte of the Gentyles, hath ben there fedde of God in persecuciõ euer sens, and shal be tyl tyl the terme come out of the aforesayd thousand, two hundreth and .lx. dayes, whose ende is in the Lordes handes.

The Text.

1 And I harde aloude voyce whiche

which sayd. 2 In heaue is nowe made saluacio, and strength & kyngdome become our Gods 4 and the power hys Christes. 5 For he is calte doune which accused them before God day and nyght. 6 And they ouercame him by the bloude of the lambe 7 and by the worde of their testimonie. 8 And they loued not theyr lyues vnto the deathe. 9 Therfore reioyce ye heauens, and ye that dwel in thē. 10 Wo to the inhabiters of the earthe and of the sea 11 for the deuyll is come doune vnto you 12 whiche hath great wrath 13 because he knoweth that he hathe but a short tyme.

The Paraphrase.

1 And I harde a mighty great voyce (saith sayncte Jhon) which is the whole agrement

of

of all the sacred scriptures. And the boyce sayd thus vnto me.

2 Now is there in heauen saluacion. In the churche is the helth of soule now that ꝑ Idolatrie with other abhominacions is throwen forth, and the cleane deliuered frō their beggery. Nowe apereth the power of the Lord, that his gospel is truly preached.

3 Now is it become our Gods kingdom that their doctrine is not of men.

4 Now hath it the whole strength of his anoynted. All Christes labours, merytes, & deserynges, hys natiuite, passion, resurrection, and ascencion, is now her owne good. Christes victorie is theirs, hys croune, hys scripture, hys seate, & kyngdome is theirs. Yea, the possession of hys fathers ryghte hande is theirs.

5 For the enemye of oure brethernei throwen doune, whiche cruelly accused thē before God daye & nyght. The aduersarye Sathan whiche quarelled before the Lorde against paciēt Job, and vexed hym sore in hys substaunce and flesshe, neuer ceasing to thys daye to trouble the righteous with Antechristes and tyraūtes, is now ouercomē by the victorie of faith, & hys power greatly deminished in hys membres. Nowe is

the

the kingdō of God increased, much people beyng vnfaynedly conuerted with Christ.
6 Conquered hym they haue by no power of their owne, neyther merytes nor workes but through the inestimable strēgth which is in the blood of the immaculate lābe Jesus Christ, & through the inuincible woord of hys verite, which they to the worlde haue testified.
7 In the witnesse thereof haue they constauntly suffred, and through faith in them haue they with hym optayned victory ouer the worlde, synne, helle, death, & the deuyll. Not their owne bodyes haue they spared to wynne thys conquest.
8 But much more haue thei loued Christ & his trueth thā them selues, accountynge it auauntage to geue theyr lyues for hym.
9 Therfore reioyce ye heauens, & all you that in them doth dwel. Ye aungels aboue ordayned for mans comfort, ye sayntes departed from the miseries of this worlde, ye faythful beleuers remaynyng in this lyfe, & ye feruent fauorers of the Lordes heryte, be glad that your brethern hath gottē the victorie of the deuil and hys aungels to the glorye of Christ.
10 But woo vnto the wretched inhabitan-

tes of the earth, and of the sea. No small daunger is towardes them that hath harde the voyce of the lorde, and stpll pet wpl folowe the course of thys worlde. No lyghte parel hangeth ouer theyr heades, that are inconstaunt, fickle, and wauerpng, geuing backe with euerp blaste for the pleasure of theyr fleshe.

11 Take hede of it therefore, for vnto you that are suche, the deupll is come doune w̄ hys subtle suggestions and crastes, with hys wylye fauteles and ingpns. Amonge you doth he remapne watchpnge to haue hys praye, as he dyd amonge the chyldren of Israel, whan they were become vnfaithfull.

12 Tares wpl he sowe to destroye ỹ good sede, for hys wrathe is great to se hym selfe thus deiected, & hys hate is exceding, beholding his kyngedom decayed. Amonge you must he wreake his anger, for he canne not harme the faithful. Through his enuye came death first into the worlde. If ye wpll escape his snares, loke ye geue no place vn to hym, but in fayth resist hym manfullye.

13 He wereth nowe madde, and fretteth with him self. He mindeth to make hauock & to do much mischief, because he knoweth

that

that hys tyme is short. No long season shal he haue from henceforth to decepue. The latter dape he perceyueth not to be farre of wherin great tormentes abydeth both him and hys. And that maketh hym so woode. That maketh hym so insaciably desierouse to nope, not carynge what spyght he worketh agaynst God. And no wycked wil leaueth he vnsought, to perfourme hys cruell intent. Wo vnto them therfore that in these dapes taketh no hede. Woo vnto theym that slombreth in wanton pleasures, whan most daunger is, and the deupll moste busye, not attendyng to the call and warning of God.

The Text.

1 And whan the dragō saw, yͭ he was cast vnto the earth 2 he pursued the womā, which brought forth the man childe. 3 And toy̆ womā were geuē two wynges of a great Egle 4 yͭ she myghte flye into the wildernesse 5 into her place, wher she is norysshed for a tyme, tymes, & halfe

a tyme 6 from the presence of ỹ Serpent. 7 And the dragō cast out of hys mouthe water after the woman, as it had bene a ryuer 8 that he mighte cause her to be caught of the flode. 9 And the earth holpe the woman 10 & the earth opened her mouth 11 and swalowed vp the ryuer, whyche the dragon caste out of hys mouth. 12 And the Dragon was wrothe with the woman 13 and wēt and made warre with the rēnaunt of her sede 14 which kepe the commaundemētes of God 15 and haue the testimonie of Jesus Christe 16 and he stode on the sande.

The Paraphrase.

1 And whan the Dragon or moste furyouse serpent the deuill, the headde maister of pryde and father of lyes, sawe that he was

throwen

doune vnto the earth by the valeaunt hoste of God. Or suche tyme as he percepueth ỹ Idolatrye, superstycion, pompe, Hipocresie and other abhominable fylthynesse, destroped by the woorde of God in hys malygnaunt Synagoge of proude papysted prelates.

2 Than persecuteth he the poore woman which brought forth the manchylde. Than vexeth he the true cõgregaciõ that teacheth none other but Christe & confesseth none other sauer, helth, and redemer. Them doeth he torment & punnish by hys mytred Mahoundes and hys shauen Sodomites, subdupnge vnto them for that purpose the power of kynges, and might of magistrates. Then sitteth Annas in consistorye, & Caiphas in sessions vpon lyfe and death. Thẽ bryngeth the woman her chylde forthe in payne. By the martyrdome or deathe of Godly witnesses is Christe delyuered and lefte her behynde in the hartes of many.

3 And vnto the womañ were geuen two wynges of a great Egle, or the two testamentes of God, contaynynge the Prophecye and Gospell, with the loue of God and oure neyghbor. And these myghtye wynges were geuen her that she myghte flye

with them into the wylderneſſe. Euermore whan daungerouſe perſecucion is, the mẽbers of Chriſtes congregacion (whiche are left here behynde) hath auctorite of the olde lawe to flee from it with Jacob, Moyſes, Dauid, and Helias, of the newe lawe alſo with Chriſte and hys Apoſtles. If they purſue ye in one cytye (ſayth the lorde) flee you into an other. Not onely to ſaue youre bodyes, but to fructifye in the people. Get ye into the deſerte. Teache them that were not taught afore. Yf ye can not be ſuffred openly to preache, inſtructe menne priuatelye in houſes. Playe not the ſluggardes in the lordes vyneyarde. Be not nygardes ouer hys fre treaſure. But as ye haue plenteouſly receyued it ſo liberally diſtribute it agayne.

4 Frõ the face of the dragõ hath ỹ womã thus power to flye into the wilderneſſe by the ſcripturs, whã her chylde is deliuered & takẽ vp to the trone of God for ỹ vnthãkefulneſſe of the people, that they haue not in fayth receiued him. And in muche daunger are they lefte, hauyng the deuil & hys aungels throwen doune among thẽ with theyr wyles & craftye ſnares. In much more parell are they, them they were afore.

5 A place

5 A place hath she in thys desart apointed of God, wherin she is norysshed for a time for tymes, and for the halfe tyme, which is not elsbut his speciall protection amōg thē that be poore in spyrete, and are iudged outcastes of the world. There is the true churche norysshed wyth the pure woorde, not mixed with the leuen of Phariseys. There is the faythfull congregacion at all tymes fedde, without the tradicios of hypocrites. Onely are they releued with the verytie, & satisfied with the spuinge promises, & haue bene sens the tyme of Christ. Yea, sens the tyme of Daniel and afore. And this feding tyme of the Lorde in secretenesse, hath bene somtyme shorter, somtyme longer, & sometyme shortest of all, according to the tymes of persecucion, and of blyndenesse in the enemies.

6 To flee from the presence of the serpēt, haue they euermore had commaundementes of the Lord, and to shurne the suggestions of hys aūgels. Warned they haue ben in no wyse to go forth, whā they say, Christ is here and there, for so much as their craftes are suche as wolde (yf it were possible) decepue the very electes.

7 And the Dragon (sayth sayncte Jhon)

dyd cast out of hys mouthe water after the woman. A doctrine of Hypocresie, errours and lyes, hath alwayes passed from the Synagoge of Sathan. None other frutes hath gone from them, than wauerynge superstitions, Idolatry, and Heythen ceremonies. These hath flowed forth like a great riuer. Dayly haue they augmented, and contynually increased. Innumerable are the comberouse and vnprofitable burdens of theyr fantasyes and dreames, wherewyth they nope mennes consciences, drowne theyr small fayth, and ouerloade theyr soules.

¶ Thys stynkynge water dyd the Serpent vomete oute by hys rauenouse Antichristes, which are his insaciable mouth, to stoppe the passage of the womā. He poured it forth in habundaunce that he might cause her to be caught of the flood. Suche is alwayes the mischenouse nature of the deuill and hys aūgels. Dengeable assaultes haue they, & innumerable craftes to decepue the innocent not knowynge them. Dure fyrste mother Eua was thus trapped in the begynnynge, and so had bene droomed wyth Adam her husbande, had they not hadde fayth in ỹ promised sede. And innumerable

multytude

multitude had bene and are yet to this daye swallowed vp of this flood & without great difficulte none escapeth it. Excedynge is the compasse, stodye, and practyse of this false generacion. Euermore poure they out their poyson, they dispute their matters with errours and lyes, with counsels & customes, hauing vpō their syde ỹ darkened powers.

9 Yet is the Lorde mercyfull to his poore cō gregaciō, that they are not drowned with all this fylthye floude. None of it ones toucheth their hartes. No parte of their fayth doth all this ryght rashe hynder. This dirtye baggage accombreth not their soules. Onlye are they satysfyed wyth the wholsome doctryne of Christes spyrete. And the earth dyd helpe the woman (sayth saynt Johan). The carnall multytude, the wyse men of this worlde, the verye reprobates from God, all drye without the trewe faith, dranke vp this fylthye water.

10 They opened their mouthes wyde, and swalloweth vp the great riuer cleane, which the dragon cast out of his mouthe. This erronious doctryne was euermore plesaunt vnto them. Much more haue they alwayes delyghted in lyes, and olde wyues dreames than Gods truthe. Therto haue they geuen

their eares, with al auidiouse gredinesse and superstitiouse deuocion haue they embraced them. But the lyuinge waters of the Lorde sauoreth not in their mouthes, their own broken cisternes doth please them best. Better is to a swyne a fylthy puddle, than a swete rōninge waters. No where will he drinke, but wher he maye wallowe his carkas. No doctryne please to them, vnlesse it maintayneth their synne.

11 In drinkinge vp this floode, yet ease they this womam. In suche multytude is Christes small flock not missed, not loked for, nor yet manye tymes in their abhominacions perceyued to be absent. So graciouse to them is the Lorde, that in no wyse are they harmed with those vnwholsome waters. They are not caught of that pestylent flod. It ouerwhelmeth not theyr faith.

12 And the dragon was wrothe with the woman (sayth saynt Johan) frantycke and madde is the synagoge of Sathan, whan their wantō ware is forsaken abhorred, and dispysed. Than frette they for anger, than swelle they for wodenesse. Than whet they their tethe vpon the innocent soules, and wolde teare them in peces for verye spight. Than Imagyne they newe cauteles and wyles,

wyles, and therupon procure they newe lawes to be made, to trappe them in snares that they escape no waye.

13 ffor the dragon in his wrath, made warre with the remnaunt of her sede, whiche kepte the commaundementes of God. All maner of wayes hath this serpente assayed to destroye Christes trewe churche. The Apostles he vexed with the Pharyseys and priestes, for the fyrst age. With false brethrē and tirauntes troubled he their successours for the seconde age. ffor the thirde, with innumerable heresyes dyd he accombre thē. ffor the fourth, with damnable sectes of hipocrisye did he oppresse them. ffor ye fyfte brought he the worlde into a damnable peace of Idolatrye & superstycion. And for the sixt (seinge he can not yet preuaile) he maketh opē warre vpon the remnaunt of her sede.

14 Now doth his synagoge of prelates, priestes, hipocrytes, and tyrauntes, make wicked lawes against them. Now do they persecute them for kepinge the commaundementes of God, in marrpage, in receyuinge meates with thankesgeuing, & in not goinge out to seke Christ here & there in their Masses and mutterynges, in their outwarde colours and shaddowes.

15 Now

15 Now put they them to death, which haue the testimonie of Jesus Christ, preaching him for an onlye teacher necessarye, for an onlye mediatour and aduocate, for an onlye sauer and redemer, for our onlye righteousnesse, wysdome, and helth. ffor their warre is onlye against them that kepe Gods commaundementes, and that haue the witnesse of Jesu. Neither is it againste baudes nor whores, against murtherers nor theues, against Idolatours nor Hipocrites, sorcerers nor Sodomites, aduouterers nor glottons, Idiotes nor lyars, Idle priestes nor vagabondes, scismatikes nor traytours. None of these seke they out. None of these accuse they at their sessyons, but the onlye readers of the gospell, and poore fauorers of Gods truth.

16 Vpon the sea saude stande they euermore with their grande captayne, to fyght this battaile. None other lawes haue they to grounde them selues vpon, but their own tradicions and customes, with suche fantasticall actes as they dailye make, or procure to be made of Princes for their own wicked purpose. And as their lawes are beggerlye and weake, so is their vsurped auctoritye, so are their proude tytles, so are their mytres, their anointinges, and pompouse

func-

functions. All are sande, duste, and rotten ponder before God, not grounded vpon his worde. All are vnprofytable chaffe. Yea, their selues are a grounde vnfrutefull, sandye, and vnsure, fyt for the dragon to stande vpon the fyght agaynst Christes members. For they are the verye seate of sathan, and his continuall dwellinge place. And that he can not do by him selfe, he bringeth euermore to passe by them. Innumerable also are their deuyllyshe practises, their wyles, and their subtilties to vpholde their master, as are the sandes of the sea.

The. xiij. Chapter.

By the monstruouse, ougelye, and most odiouse beast rysynge out of the sea, with. vij. heades and. x. hornes is mete the vniuersall or whole Antichriste comprehendinge in him all the wickednesse, furye, falshede, frowardnesse, decept, lyes, craftes, slaightes, subtilties, Hipocrisye tirannye, mischiefes, pride, and all other deuilyshenesse, of all his malicious members which hath bene sens the begynninge. The exceedinge presumpcyon of them that hateth the, blessed Lorde (sayth Dauid) ariseth daye by daye.

dape. Contynuallye thine enemies growe, alwayes they increace, and euermore they prospere in this worlde. Not from the stedfaste or sure grounde (which are the Lordes people) arpseth this beast, but out of the waueringe sea, or from the fyckle felpshyppe & moueable multitude of the vngodlye. For the wycked sort after Estape, are the ragynge sea that can not rest, whose water fometh with the mire and grauel. No peace is amõge the vngodly (sayth the Lord) no vnite, no charyte nor mutuall Christẽ loue. It pleased therfore ỹ holie ghost to prouoke Johã after his secrete vpsion, to discribe this mightye antichriste thus in his right colours, accor-

dinge

dinge to that he had seane, to the fore warninge of Christes people.

The Text.

1 And I sawe a beast ryse out of the sea, 2 hauing seuē heades and ten hornes, 3 and vpon his hornes ten crounes, 4 and vpō his head the names of blasphemye. 5 And the beast whiche I sawe was a catte of the mountaynes, 6 and his fete were as ỹ fete of a beare, 7 his mouth as ỹ mouth of a lyon. 8 And the dragon gaue him, 9 his powre, 10 & seate, 11 and great auctorite.

The Paraphrase.

1 I behelde (sayth Saynt Johan) an execrable Beast, verye odyouse and hatefull to loke vpō, risynge out of the rauenouse roarynge sea. For the wycked auaunceth thēselues as the grene baye tree in vngodlynesse, and the Synagoge of proude Hipocrytes ryseth vp aloft, settynge vp their chiefes, as doth the fatte Cedar trees of libanus. All beastlye

are

are they as was Elymas the sorcerer, full of sylthinesse, gyle, and falshede, yea, the verie whelpes of the deuill subuertinge the wayes of God. None other is this beast here dyscribed, than was the pale horse in the forth age, the cruell multitude of locustes in the fyft age, and the horses of incomparable wodenesse for the syxt.

2 Seauen heades and. x. hornes had this cruell beast not vnlyke therin, to the aforesayd red dragon or serpent. ffor loke what pestylent suggestions in errours and lyes, and what deceiuable poure in sygnes and wonders hath regned in the deuyll for all ages, the same also hath regned in the wicked membres of his bestiall bodye, in the furious bishoppes, lawers, doctours, priestes, hipocrites, and false magistrates, for their heades are their vnuersal craftes, and their hornes their tyrannouse auctoritye, vsurped primacies, or malignaunt magistrates. Thy stronge, mighty poure Lord (saith Dauid) hath broken the dragons heades in the raginge waters. Thou hast smitten in peaces the heades of the greate leuiathan. Inhaunce not your hornes so high ye stifnecked antichristes, for the hornes of the vngodly wyll the Lorde plucke doune, and exalte

the

the hornes of the ryghteous, in the house of Dauid his seruaunt. More are the hornes here in numbre than are the heades. For greater is the poure than is the suggestion, the vsurped auctorytye than the crafte, the Mapeste than the errour, and muche more myschefe'mape worke.

3 This beast had vpon his.x.hornes.x.crounes, sygnifyenge his victorie, dominion, and primacie ouer the vniuersall worlde, and that he through the wickednesse of the people, is the vnworthy captayne and prince therof. In this onlye poynt dyffereth the Dragon from the beast, the deuyll from his membres, or sathan from his carnall synagoge. He had. vñ. crounes vpon his. vñ. heades. They haue. x. crounes here vpon theyr x. hornes. For that he hath but in symple suggestion, they haue in double poure of coaction. Wher as he doth but dallpenglye perswade, they maye enforce & compel. Where as he doth but easelye moue, they maye by rigorouse auctorite constraine. When he hath propouned an errour, they maye by their poure establishe it for an infallyble truthe, and make of it a necessary article of therchristen belefe, as they haue done of purgatory, pardons, confessyon, sauntes worshippinge,

latten seruice hearinge, & such like. When he hath once made a lye (as he is the father of all lyes) they make auctorise it for an vnwritten verytie, like as they haue done many. Much more mischefe make they do, beinge his spirituall instrumentes than he can do alone, as largelye apereth by their workes. Neuer coude sathan haue put Christe vnto death, had he not entred into Judas and so betraied him, had he not entred into the bysshoppes and lawers and so cõdemned him. Neuer had the Apostles, nor all other godly preachers sens their tyme, bene sent out of the waye, had not those inuented Mahometes & priests wrought stil their olde feates.

4 Vpon this beastes head was written the names of blasphemie against the Lorde and his Christe. Whiche are none other than the proude glitteringe title, wherwith they garnishe their vsurped auctorite, to make it seme glorpouse to the worlde, hauinge within them contained, the great misterie of iniquite. What other els is Pope, Cardinal, Patriarke, Legate, Metropolytane, Primate Archbyshoppe, Diocesane, Protonotarye, Archedeakon, Officyal, Chaunceller, Commissarie, Deane, Prebende, Person, vicary, my Lorde Abbot, maister doctor, &. such lyke, but

but verye names of blasphemie. ffor ofttres they are not appointed by ye holy ghost, nor yet once mentioned in the scripturs. What other is it but abhominaciō, ye pope to write him selfe the most holy father, ye general vicar of Christe, the supreme head of the christē churche, & the onlye distributer of the treasurs of God. The bisshoppes & prieistes also to call them selues their churches bridegromes, sitters in Gods stede, forgeuers of sinne, & our ladies chaste knightes. None other are they so abusinge their flocke in leauinge the wast ofttree of syncere preachinge vnder such vaine titles, after the mynde of Zacharye, but very shameful Idols in dede. Their decrees, decretals, cōstitucions, canons, rewles, statutes prouinciall and synodall, traditions, lawes, fatherlye customes, & vsages, not grounded vpon Gods commaundemētes, are verye deuilishnesse & hipocrisye, blasphemynge the name of God. ffor why, to haue the name of blasphemy vpon their heades, is none other, than vnder a glorioust title to maintaine that thing which is blasphemouse, glorifyenge them selues in the same. The vngodlye (sayth Dauid) with mocke hath disdained the Lord, & with open mouth hath vttred wickednesse against God.

5 And the straunge fashioned beast (sayth saynt Johan) whom I sawe in this vision, was like in similitude to a catte of the mou-taine, full of manye coloured spottes in toke of inconstancye, variete, and specklenesse.

6 His fete were as the fete of a beare, fierce, rough, and yll fauored, in signifycacion of cruelte, stubbernesse, and vnclennesse.

7 And his mouth semed as the mouthe of a lyon, declarynge him to be full of pryde, ra-uine, and excesse. To such beastes as here a-re mencioned compareth Daniel vnder hid-den misterie certein mightie kingdomes of the worlde. As to the lyonesse (which here is called a lyon for the more cruelte now vsed than was in those daies) the proude kingdo-mes of the Assyrianes and Caldeanes. To the beare the cruell kingdomes of the Me-des and Parthianes. And vnto the catte of the mountaine, the vnstedfaste kingdome of the Grekes. Of pryde, spoile, and robbory are the Assyrianes and Caldeanes condem-ned by Esaye, Nahum, and Abacuck the prophetes. The Medes & Parthianes helde captiue ỹ people of God, as witnesseth He-ster, Paralipomenon, and Esaye. The Gre-kes most spightfully were bent ãgainst thẽ vnder the cruell kinge Antiochus, as in the

Macha-

Machabees is euident. No abhominacion nor misterie of iniquite, as Paule calleth it, was euer founde in these kingdomes, but now reigneth manyfolde in the detestable papicye or monstruouse kingdome of antychriste, as all the worlde maye se. No where was euer more pryde vanite and cruelnesse, ydolatry whoredome and fylthinesse, hypocrisye falshede & fyckleneselle, extorcion vaine glorye and coueteousnesse, sorcerye supperstition and vnfaithfulnesse. More thā all the vnfaithfull kyngdomes vnder heauen, haue this sodomiticall spyrytualte defyled wyth their witcherye the holye temple of God, which is the Christen churche. They haue most shamefullye abused Gods chosen people, which are ye vessels ordained to his glorie. They haue holdē his fre seruaūtes most miserable captiue, vnder their wicked decrees & tradicions. The cruelte of Pharao, Antiochus, and Caiphas, compared to their tiranny, is but as it were a playe, dalliaūce, or shaddowe. In them is all lecherye & vncleanesse, all raginge lustes & wantonnesse, all fleshlye abuses & beastlinesse, no natural order obserued. Nothinge in a maner are the cruell constitucions, made against ye Jewes by the suggestion of Aman, & by Antiochus,

to their wicked lawes and ordinaunces. For they were onlye against the bodye, theirs are against mens soules. So that the papisticall kyngdome of antichrist are to be seane both the lyon, the beare, and the catte of the mountayne, they not onlye participatynge with all vnfaithfull regions, but also doublinge with them in all abhominacions vnder the shye. The mouth they haue of a lion, roaringe out euermore blasphemies curses, and bytternesse. The fete of a beare, sygnyfyeth their rauenous affections, rounynge vnto all perniciouse euils, verye swyft also to the sheadynge of bloude. As cattes of the mountaine they are spotted with diuerse fickle fantasies, in sectes, obseruacions, ceremonies, rytes lawes, and customes, no where stedefast and vnforme, but euerye where variaunt and folysshe. And worthye they are to be forsaken of God, and to be left to the spirytte of errours and lyes to their damnacion, that so contemneth the verite of God.

8 Moreouer the dragon (saith saint Johan) which is sathan the deuyll, gaue ouer vnto this beast, or cursed generacion of antichriste, beinge his bestiall body, al his whole poure his blasphemouse seate, and his mightye auctorite. To geue the his poure, is nomore but

to fyll

to fyll them with craftes, subtyltyes, wiles, malice, fraude, & deceith, & to make thē apte to seduce the symple, or to able thē to all falshede & wittye gyle. To admit them his seate, is to leaue them here a kingdome of vayne glorie, hipocrysye, & abhominable Idolatrye, To graunt them his full auctorytie, is to worke in them all lyenge sygnes & wonders through deceiuable doctrine, strōgelyto delude ỹ vnbeleuers to their greater dāna cīō

9 To this poure of the dragon, is no poure comparable vpon earth No poure is able to supresse it commeth from aboue, and is geue vnto vs from the father of light, as is the stronge gift of faith. Thus is this great antichriste a kinge with sathā, ouer all the chyldren of pryde. With Lucifer he vsurpeth the seate of God, syttynge in the consciences of men, euermore boastinge him selfe to be in Gods stede, seducinge the people of the worlde, and fynallye ouercommynge them by bryngynge them into all kyndes of errour.

10 And as concernynge the seate, lyke as Thilst oure Lord sytteth in the trone of God regninge with his eternall father in mekenesse, so sytteth he in the trone of sathan with hys father the deuyll in all pryde & blasphe-

mpe. As touching the poure, lyke as Christe had his poure of God, so hath he his poure of the deuyll. Lyke as Christ is full of grace and verite, and of his fulnesse all they haue receiued that truly haue beleued in him, so is this antichrist full of hate, falshede, and al other iniquite, of whose errours and lies the vnbeleuers hath tasted. Lyke as the holye spirite of Christe hath wrought in his louers the misterie of treuth and goodnesse, so hath the erronioule and vncleane spirite of thys antichriste wrought the misterie of his wickednesse in Christes enemies, sens his death and ascencion.

11 And fynally as concerninge auctorite, lyke as Christe beynge man toke poure of God to do such myracles as none els coulde do, so did he of the deuil, being his wretched bodie to worke prodigiouse maruels & wonders in hipocrisye amonge the vnfaithfull multitude, by ỹ secrete sufferaunce of God. So that in al peruertinge poure, supremite, and auctorite, he foloweth hys father Sathan, yea, in euerye point. For lyke as he deprined symple Job, a man that feared God, of his substaunce, cattell, chyldren, and seruauntes, and vexed him in his flesshe wyth moste greuouse botches, so doth

this

this gredye Leuiathã, this malicious murtherer, the man of synne, and bodye of the deuel, with his deuourynge locustes, robbe the poore people of their sweate, labours, trauaple, and necessarie lyuyng, sparynge neyther sicke nor socourlesse, poore wydow nor fatherlesse, no goods gotten by thiefte, manslaughter, extorcion, briberye, pollage, idolatrye, baudrye, and all other vngodlinesse comyng to them amysse in theyr priuate confessions. And (that is most to be lamented) thei defile theyr soules with all superstitions, false beleue, and deuilishnesse, leauynge their consciences all doubtfull, desperate, and comfortelesse. ffinally to conclude, syke as in the bodye of Christ dwelleth the whole fulnesse of the godhede corporally, so dwelleth there in this bodye of Sathan ỹ whole fulnesse of falshede, craft, subtilte, malyce, with power to worke all maner of mischief, effectually, really, substancially and corporally.

The Text.

1 And I sawe one of his heades as it were wounded to deathe 2 and hys deadlye wounde

was healed: and all the worlde wondered at the beast. 4 And they worshipped the Dragon which gaue power vnto ỹ beast: and they worshipped the beast 6 sayenge. 7 Who is lyke vnto the beast? 8 Who is able to warre with hym?

The Paraphrase.

1 And one his heades (sayth sayncte Jhon) semed vnto, as it had bene wounded vnto deathe. And it was not in dede, for hys deadly wounde was healed agayne. Euydent it is that in Jhons tyme, Rome the

mother

mother of all whordome had subiect vnto her the.vii.clymates or vniuersal partes of the worlde, with all their powers, gouernours, kinges, possessiõs, pópes, false worshippinges, & such like. Whom some writers suppose mete to be take here for the.vii. heades of this beast. But I fynde an other thyng in it, ỹ bodye of these.vii. heades being but one, & stil cõtinuing so. For though all were at ỹ tyme vnder her, yet is it not so now, and yet still remaineth this beast. Therfore I do take it for one vniuersal Antichrist (as I did afore) cõprehẽding in hym so well Mahomete as the Pope, so well ỹ ragyng tyraist as the still hypocryte, & all that wickedli worketh are of thesame body The.vii.heades of the beast, may so wel be hys presumpteouse doynges for ỹ.vii.ages of ỹ church, as any thing els, & yet no prejudice done to ỹ hath ben saied afore. What should aple this woũded head here, not to signifie hys supremite suppressed, his vsurped authoritie & power diminished, & hys whole prodigiouse occupyeng cõdẽpned in this latter age of ỹ churche? I suppose nothing more manifest, vnlesse we haue eyes & wil not se. Are not now in many partes of Germany, & i englãd also ỹ popes pardõs

aspde: His power put doune, his name abo lished, his purgatorie, pelgrimages, and other peltrpes vtterlpe erpled: and so lpke to be within thort space in other regiōs also If thys be not a deadlp woundpnge of one of the beastes headdes, I thynke there is none. If this be not an apparent likelphode of hys falle, there is none too be loked for.

2 But the healpnge agapn of this mortal wounde is lpke to marre all, and make the last errour worse than the firlt. In manp places where as the Gospel hath ben preached, the bishop of Rome depoled, sectes shrpnes, & sanctuaries destroped, monasteries, priorpes and frperpes turned ouer, remapneth still thepr popson with those same instrumētes wherwith they haue wrought all mischief. Stpll continueth their more than Jewplhe ceremonpes, their prestp bulouse prelthode, their vowpnge to haue no wpues, and their Sodomiticall chastitie. Stpll remapneth their soule masses, of all abhominacions the principall, their prodigiouse sacrifices, their senlinge of Idols, their bopelhe processions, their vncommaū ded worshippinges, and their confessions in the eare, of all trapterpe the fountapne,

wyth

wyth many other straunge obseruacions, whome the scripture of God knoweth not. Nothyng is brought as yet to Christes clere institucion and sincere ordenaunce, but all remayneth styll as the Antechristes left it. Nothynge is tryed by Gods worde, but by the auncyent auctorite of fathers. Now passeth all vnder theyr title. Though the olde Bishoppes of Rome were of late yeares proued Antechristes, and theyr names raced out of our bokes, yet must they thus properly for olde acquayntaūce be called styll oure fathers. If it were nought afore, I thynke it is now muche worse. ffor nowe are thei become laudable ceremonies, wher as before tyme they were but ceremonyes alone. Now are they become necessarie rytes, godly constitucions, semely vsages, & cyuyle ordenaunces, where as afore they had no such names. And he that disobeyeth them shall not onely be iudged a fellon and worthy to be hanged by theyr newe forged lawes, but also condempned for a traytour agaynst hys kyng, though he neuer in hys lyfe hyndred, but rather to his power hath furdered the cōmon welth. To se thys also with suche lyke put in execucion, the bishoppes haue auctorite euery moneth in ỹ yeare

if

pf they list, to call a felipon, to hange and bourne at their pleasure. And this is ratified and cõfermed by acte of Parlemẽt to stãde the more in effect. Jf thys be no healpng of Antichristes wounded head, neuer is ipke to be anye. When men shall defende free wpll, and allowe their popishe masse to be a sacrifice satisfactorp for the quicke and ꝑ dead, labourc thep anp other (thinke pou) than the healing of this wounde? Pe ipkewpse that in an open audience maintepneth our owne woorkes to iustifie, bp Dimitte nobis, and other not rightlp vnderstãded scriptures, doth he anp other than prepare a salue for the same? Map surelp. No lesse also doth he that setteth menne to open penaunce at Paules crosse, for holpe water makpng, for procession and sensinge wpth other Popetishe gaudes, constrapning thẽ to prompte the auãncement of the old faith of holpchurch bp such fantasticall foppepes, as Bonner bishoppe of London dpd now of late, to the lawpnge game and wõderment of all the worlde. Alas howe is the people abused? None other do thep but mocke Christen Princes with flatterpe, that geue thepm olde Poppishe tytles and blasphemouse names of Antechriste. As to

call

call them moſt Chriſten kynges and defen
ders of the catholike fayth, meanynge the
Popes olde tradicions, to heale the head of
the beaſt. Thys is ſurely none other, but
with the ſayd beaſt to receiue auctorite, ſeat
and power of ſathan. Let the therfore take
hede leaſt they be founde theſame Antichri-
ſtes that they haue condempned, and ſoo
thorowe them ſelues double vnder theſame
plage. Meteſtarpe it is they beware what
they drynke, or what tytles they take vpon
them at their appoyntment, leaſt they for-
gettynge them ſelues be founde dronckē
by takynge exceſſe of the Babiloniſhe cup-
pe, & ſo perysshe with the wicked. Marke
diligently this worde head, and peſhal wel
perceyue how wonderfully the ſtory agre-
eth with the miſterye.

3 And all the worlde (ſayth ſaynt Jhon)
wondred at the beaſt. All folyſh, carnall, &
worldely people, not vnderſtandynge the
wyſedome of Gods holy ſpyrete, depeindeth
all vpon theyr beaſtly baggage, thynking
all that they do to be godly, meritorioufe, &
ſpirituall. They magnifye it, prayſe it, and
haue it in moſte hyghe eſtimacion, yea,
they haue in muche more pryce than anye
thynge that is of God. In no wyſe wyll

they

they from theyr olde frenesye, such is their exceding blindenesse. ffor whan they here tell, their customes shall continew, their gouernours agreyng to the same, they clappe their handes for iope, & singe Gaudeamus with the priestes.

4 Yea, they worship the Dragon which gaue suche power to the beast. With theyr hartes they reiopce trustinge vpon longer contynuaunce, whan they se hys heade restored agayne in theyr rulers, the godlye teachers burned, and the preachers put to silence.

5 They worship also the beast, so manye as worshipped the dragon. ffor as they which worship Christe, worship his father also, so they that worship Antechrist, agreynge to hys lawes and decrees, doeth also worship the deuell, of whome he receyued hys pryde. They wonder with the Iewes that seketh cauellacions to cõtempne Christes doctrine, as doeth the filthy familye of the dotting dodypolles priestes and vnlerned lawers. They worship with the Heythen, that admitteth their power and alloweth their factes, as doth the folyshe multitude, that neuer wil be godly wise. None other iudgement remayneth in these dayes

to

to these wõderers and worshippers of the newly restored head of the beast, than dyd vnto thē, that with double deuocio agreed to the abhominacions of Mahomete and the Pope.

6 And thys will be theyr saying as followeth in the text, spoken in the tyme past for the certente of the thynge, as the maner of the scripture is.

7 Who is lyke vnto the beaste, in outwarde glitterynge workes, or in the externe obseruacions of counterfete religion.

8 Who is able to warre with her ỹ worldlye powers now so depely mayntaynynge her quarel? All seketh the papistes that thei can in the worlde imagyne, to vpholde the glorie, magnificence, and bewtye of theyr holy whorysh churche, or malignaunt muster. No cautels nor craftes leaue they vnsought nor vnserched out, to cause the people to esteme her of incomparable power. No small laboure toke standysshe in hande in Whittingtō College, whan he made his more than folysshe boke of reproche against Barnes beyng dead. Nor no lesse diligēce the wyse poete Jhon Gontyngton, whā he registred in hys Genealogye of heretykes without grace, wyt, ỹ learnynge ỹ names

onely of suche godly men as were the Popes enemies, no heretike against God once mencioned. Nomore dyd Thomas Smyth Rychard Dallyson, Willia Stawne, Steuen Prowet, frier Adriane, quarrye the pardoner, with such other blynde Popish poetes and dirtye metristes, whan they vttered theyr shitten rymes and poesies. And sure I am that many more be yet abrode of thesame wicked zele and spirite, to the great blasphemye bothe of God and hys truthe, now that the beastes woũd is made whole agayne, by so many newe actes, so manye new titled Bishoppes so fresh sale of benefites, masterships, & dignitees, spirituall offices, degrees, and auctorites, as plenteouse as euer was in Rome. And least we should be depryued of our newe pleasaunt Euphrates, and so be compelled by ỹ word of God to folow the monkes, chanons, nũnes, and fryers in their banishementes. We haue procured certein actes to be made for oure commodite, and those onely to be published among the people once in a quarter, or so oft as shall please vs, to blemysshe all Godly preachynges of the scripturs. Thus seke we our selues and not God, our owne strength & not hys, our owne glorye and

& not Jesus Christes. But let vs not thinke that he sleapeth with Baal the false God, knowing the most hydden thoughtes of ỹ harte, but that he will within shorte space sende forth his lightenynges and scatter vs bỹngyng our heythnysh deuyses to nought. ffor the kyngdome of one fayth in vs and the Pope thus manifestly in certayne poyntes deuided, must surely decaye.

The Text.

1 And there was geuen vnto hym a mouth 2 to speake great thynges and blasphemyes. 3 And power was geuẽ vnto him to do. xlij. monethes. 4 And he opened his mouth vnto blasphemy against God, to blaspheme his name, and hys tabernacle, and them that dwel in heauẽ. 5 And it was geuen vnto him to make warre with the sayntes 6 and to ouercome them. 7 And power was geuen hym ouer al

ouer all kynredes, tōgue, and nacyō. 8 And all that dwell vpō the earthe worshypped hym 9 whose names are not wrytten in the boke of lyfe 10 of the lābe 11 whiche was kylled from the beginnynge of the worlde. 12 If any man haue an eare, let him heare 13 he that leadeth into captiuyte, shall go into captiuite. 14 He that kylleth with a swerde, muste be kylled wyth a swerde. 15 Here is the pacyence and the fayth of the saynctes.

The Paraphrase.

1 To this beast (sayth saynt Jhon) was geuen a mouth, not of God but of sathan, to speake great mighty thynges and blasphempes. So well is thys spoken of the one as the other, so many as hath done vpō the Antichristes power, title, power, auctorite, or name. When the verite of the lorde was opened before them, they gaue no thākes for it, but became vayn in their thoughtes,

tes, wherefore God gaue them ouer into a lewde mynde, darkenyng their hartes. So that now thinking them selues wyse, they apere more folysh than afore.

2 Nowe speake they great thynges in theyr conuocations seanes and sermons, & all are sore blasphemyes agaynst God and hys Christ. Now muste they serue God by most strayght commaundement with olde Romysh beggery, though he most hyghly abhorreth it, and no scripturs maye be red in the tyme thereof. For the scripturs must onely passe as we wil haue them. Howe should ỹ beastes head els be healed again? or how shoulde our churche be knowen els to be hys owne Image? Oh beastly abhominacion, & most hellysh decre. Now must Christ be taken for no sauer at all without our deserynges. The supper of the Lorde that was sometyme a mutuall participacio of Christes body and blond, must now be a newe crucifyenge of hym, one traytoure playng all partes, Judas, Annas, Caiphas Herode, Pilate, and the Jewes. Matrimony must be iudged vnclenesse though it be the ernest institucion of God. No poppishe bowe maye be dissolued, though it be well knowē a matter so deuilysh, as hath made

an hundreth thousande Sodomytes. The Eucharistie maye not be receyued in bothe kyndes, though it be the expresse commaundement of Christe so to be vsed. Without the blynde bussynges of a Papist, maye no synne be soluted, for that is the vpholdyng of theyr kyngedom, with many other lyke blasphemyes. Certayn other great thynges are uttered by thys mouth, which now I passe ouer least I shoulde be tedyouse to the reader. Howe be it thys one great blasphemye that is spoken, I can not leaue vntouched.

Where as they boast them selues yet styll alone to be the holy churche, by the onelye vertu of their vnccions and shauynges receyued first of the Pope, the layte secluded. And vnder thys most falsely vsurped title, they wyll styll be take for the redemers of mens soules. For they saye that their Masses are satisfactorie sacrifices for the quicke and the dead, iustifieng, releuing, & sauyng them both from dampnacio, ex opere operato. And ouer that abhominable swarme of Antichristes filthy ministers, make they now theyr kinges the heades most blasphemously, onelye to be by them vpholde now in all their mischeues. Truthe it is that a

kyuge

kynge is the politique head, supreme gouer nour, and great stape vnder God, of ỹ people to hys charge cõmitted, and after that sort, their mightie monarke also by the scriptures, which they haue afore thys tyme denyed, worshipping them for moste holy saintes, which haue most presumpteously rebelled in that behalfe. But ouer that whorysh church of theirs (whom Christ neuer planted) is sathan the onely head, by the holye Ghostes fore iudgementes here. ffor to ỹ beastly brode gaue the Dragon his power hys seate, and hys mighty auctoritie. God forbidde therfore that any Christen prince should at their false suggestions, admit so blasphemouse a title. The deuil (sayth Job) is the only head ouer all the chyldrẽ of pryde. That voyce therefore maye be blasphemouse, as comming from the mouth of the serpent, if it be not taken good hede to.

3 And power was geuen to the beast to do these thynges for the space of. xlij. monethes, which is the. iij. yeares & an half of Helyas, the tyme tymes, & half tyme of Danyel, & the thousand two hũdred & .lx. days of Johan. Not onely for thys age of the church, but also for all other ages, and by other heades also, hath the mouthe of thys

beast vttered great thinges in blasphemy, apes in Hipocresye, and wonders vnder a deceptfull power. But as concernyng thys latter healed head of the beast, ỳ tyme therof will be short, as here after shall apere in the. xvij. chapter.

4 He opened hys mouth (sayth the text) in reproues agaynst God, speakyng yll of his name, of his tabernacle, and of thē that dwel in heauen. Thys is in a maner all one with that was spoken afore in the. xi. chapiter of the temple, the aulter, and of thē that worshyp in the temple, saue onely that hys name is here for hys temple. Jn token that whan hys temple is blasphēmed (which is his cōgregacion) his name is blasphemed vp the same, so is his tabernacle Jesus, in whome bodely dwelleth the fulnesse of the Godhede, so are also they that dwell in heauen, wherevp is ment the true churche, frō whom the aungels are not secluded, beyng their felowe seruauntes. These dwellers be they that haue their conuersacion in heauē vnder an vndefyled fayth, that seke those thynges whiche are aboue and not vpon earth, that worshyp the father in spryte and verite, and that persevereth true christianes to the ende. Many entreth thys heauen

of the

of the Lorde, but all continueth not in it to the ende of their lyues, the more is the ppte.
5 Power was also geuen vnto this beastly antichriste, to make battayle with the saintes, and to ouercome them. Contynually do they with violence vexe by their carnall policies, auctorite, and lawes, the syncere witnesses or preachers of the Lorde, sanctifyed of him through faith in his holye worde as were his Apostles, lyke as did the malicious clergye of the Jewes, yea, they dyd resyst them with their more than tyrannous proclamacions, commissions, and commaundementes with cruel Pharao, Aman, and Antiochus, to proue Christe in them the sygne of cõtradiccion and stone of reproche. They seke here, they honte there, and neuer leaue raginge tyll they haue closed them vp in presens.
6 Yet are they not so contented tyl they haue ouercomen them in the syght of the blynde worlde, though not before God. Eyther shall they be compelled shamefullye to recante, or yf they persyst in the verite, to suffer most peynefull death. By one waye or other they must be ouercomen, to holde the people in errour. The Gardiner of Winchester was not ashameth now of late (as J

harde it credyblye reported) to saye vnto one that was accused of his malignaūt multitude, whan he was no longer able to withstāde the manifest treuthe. Master Seyton we knowe ye are learned, and plentuouslye endued with knowlege in the scriptures, yet thinke not that ye shall ouercome vs. No, no, set your hart at rest, and loke neuer to haue it saied that ye haue ouercomen the bysshoppes, for it shall not be so. In dede it is truethe. ffor neyther Christ nor his Apostles dyd euer yet ouercome yow. Therfore ye ouercome yow is not in this worlde, your kyngdome beynge here. But be certayn and sure of it ye shall be ouercomen to your muche more rebuke, at the latter daye whan all wronges and inyuryes shall be reuenged, which is not farre of. Youre Lordelye estymacion (whyche maye not be hyndred here) wyll apere there not ber ye prerogatiue. Yet do ye well to holde vp a proude peacockes head as longe as ye maye. Lose not an ynche of your hight hardelye, but with your gogelye eyes loke vp lyke a man with a garde at your tayle, lyke a sort of tormentours in a playe. And with your lienge iudgementes ouercome these beggerlye vagabondes, and burne them also rather than faile, to

fulfyll

fulfyll the measure of your holye fathers.
7 And auctorite was geuen to this beast vpon euery kynded, people, tonge, and nacion. For none these antichristes spare, neyther hygh nor lowe, ryche nor poore, specke nor hole, learned nor vnlearned. But a iurisdiccion they must haue ouer them, though it be vsurped. Ones in the yeare must they haue them in confession, to knowe which waye they are bent. That salue haue they gotten again, to heale vp their wounded head. Be he native or be he straūger, be he a reuler or be he a commoner, he must obeye thē no remedie, or els stande forth at the sessyōs with Christe amonge theues. Not in one region, or where as one maner of language is vsed, haue they this auctorite, but in euery lande, in euery shere, in euery towne, & in euery familye must they haue to do, corruptinge euery manes faith.
8 For all that dwell vpon earth must worshyp this beast. They must agre to the great thinges, no remedie. They must blaspheme God as they do. But blessed be the Lord, none doth that in their hartes but they onlye that dwell vpon the earth, that haue their felycite here, that seketh the prosperite of thys worlde, and regardeth none other lyfe than

therin

therin is. The lambes of Christes folde geueth hede to his voice, thei regarde his calle, they folowe his worde, they walke in hys light. They seke for no holpnesse but onlye in him, neyther in water nor bread, ashes nor palmes, robes nor relyckes, masses nor anointinges. He is their onlye sufficient wisdome, righteousnesse, holinesse, and redemption. His worde is their liuinge water, the fode of their soules, the lanterne that shall gyde them, and the lyfe that will not fayle them. None other doctrine do they couete, nor yet other preceptes of lyuinge. Though they be here in the earthe, yet dwelle they not vpon it. No continuinge cyte haue they here, but they seke vnto an other of muche more beutye and pleasure, not buylded of men. And for that they are redye rather to render vp their lyue, than to renounce the verite. Onlye they which dwelle here doth worshyp the beast, lounge them selues better than God, and their flesshe better than his treuthe, hauing their whole trust in the mangie merites and dirtye deseruinges of these beastlye hipocrites, and nothinge at all in his swete promises.

9 And therfore are not their names written of the lambe in the boke of lyfe, which labe

was

was slaine from the beginning of ỹ worlde. Christe hath not allowed them by his word and promes. With the righteouse are they not registred, as membres of one mistycall bodye in him. In the symilitude of his death are they not grafted vnto him as the braunches vnto the vine, to be partiners of his resurreccion. Their porcion is not in the laude of the spuinge with him. They are none of those, whom the father hath geuen him, to participate with him in one spirite. Predestinate they are not vnto ipse by him, nor so written vp in the fore knowlege of God. Chosen they were not of the Lorde before ỹ worldes constitucion, to be his vndefyled children in Christe.

10 He is the meke lambe that was slayne. He alone taketh awaye the synnes of the worlde. In him onlye is the lyfe, for he is the lyfe it selfe. Yet is he the lyfe of none other, but of those that onlye beleue in him.

11 In that he was killed from the worldes begiñinge, is signifyed, that he dyed for all them which were create to be saued, and that his onlye death is all their helth, rayse, and remedye, by the promes of God. ffor all they haue eaten of one spirituall meate, and dronke of one spirituall rocke, though it

came

came in the flesshe longe after them. He only trode doune the head of the serpent. Sens the beginninge hath he bene slaine in his mẽbres also, as manyfest it is in righteouse Abell, Hieremy, Johan Baptiste, and suche other lyke. They that are not written of the lambe in the boke of life for the chyldren of God, are regestred in the boke of death for the children of perdicion, reserued to eternal death for their mysdelite, with the deuill and his aungels.

12 He that hath an eare (saith the texte) let him take good hede. He that hath an vnderstandinge, let him be admonished, by that which followeth here. Or he that hath receiued the wisdome of the spirite, let him iudge hereof accordinge vnto it. Thus doth the holye ghost aduertyse the faithfull to consider, that what so euer thinges are written, they are written vnto oure learninge.

13 He that leadeth into captiuite, shal go into captiuite. And he ẏ killeth w̃ a sword must w̃ a sword be slain. This warning geueth ẏ Lord, take it yf they list. For he wil haue his right iudgemẽts knowe. He ẏ vexeth or afflicteth the iust beleuers in bodie by outwarde punishmetes, he shall be afflycted in the spirite with an inwarde darkenesse or blinde-

nesse

neſſe of the ſoule, that he maye be the more captiue to ſynne and to ſathan. God wyll deſpuer hym vp into a leude minde, and wyll geue hym ſtronge deluſyon, to beleue all maner of lyes, that he might be damned.

14 He that kylleth the poore innocent for his fayth with the tyrons ſwerde, or ſleeth him with anye other tormente, with the ſwerde of the ſpirite (whiche is the Lordes worde) ſhall he be both iudged and condemned. The worde that I haue ſpokē (ſaith Chriſt) ſhall iudge them at the latter daye. And this is in maner all one with that was ſayed in. the. xi. chapter afore. If anye man wyll hurte them, fyre ſhall procede out of their mouthes, and conſume their enemies.

15 Neuertheleſſe to the Chriſtiane is perſecucion neceſſarye. ffor here in this lyfe is the pacience of the ſainctes proued, and their fayth required. Here was Abraham temted and Job ſore vexed, and both they were foūde Gods trewe faythfull ſeruauntes. Here were the Apoſtles contemned, reioyſynge that they were founde worthye for Chriſtes ſake to ſuffer rebuke. The rygtuouſe the Lorde tryeth as golde in the fornace. He chaſteneth euerye ſeruaunt that he loueth, and ſcourgeth euerye ſonne

that

that he receiueth. Onlye is it faithe that all the euils of this worlde by pacience ouercõmeth, and so obtaineth the victorie. The frute which rpleth to eternall lyfe, is perceable sufferaunce in faith. And that must be here in this lyfe, where as we are vnperfyght, to make vs perfyght.

The Text.

1 And I beheld an other beaste
2 comynge vp out of the earth.
3 And he had two hornes lyke a
lambe, 4 and he spake as dyd
the Dragon. 5 And he dyd all
that the fyrst beast coulde do,
6 in his presence. 7 And he caus-
sed the earth, and then whiche
dwell therin, 8 to worshyp the
fyrst beast, whose deadly woũde
was healed. 9 And he dyd great
wonders, 10 so that he made fyre
come doune from heauen, 11 in
the syght of men. 12 And decey-
ued thẽ that dwelt on the earth

by

By the meanes of those sygnes which he hath poure to do in ỹ syght of the beast, 13 sayenge to them that dwelt on the earth, that thei shuld make an Image 14 vnto the beast, which had the wounde of a swerde & did lyke.

The Paraphrase.

1 And I beheldе (saith saint Johan) in this secrete reuelaciō of my Lord, an other beast arisyng out of the earth. A sygure is this of all false Prophetes and vngodly preachers. Beastly are they euermore, vayne, carnall, and corrupt in their studyes, abhominable in the practisynges of their wicked hartes, not sekinge God but their bellyes, not Christes glorye but their owne pride and vayne glorye.

2 ffrom the earth they aryse, all geuen to earthlye wisdome. The only affectes of this worlde doth moue them to teache, & no good zeale of the treuthe. Eyther are they tickled with ambition, pricked with auarice, or els sturred with malice to inuey. These are the cōmon affectes of the wicked. This agoinge vp haue they from wickednesse to wicked-

uesse and shall haue stil till the Lorde destroie them, like as haue the iust beleuers from vertu to vertu in the spirite, till suche time as they see him face vnto face in the euerlastinge Sion. From the worldes beginninge hath this beast risen vp in Cain the first murtherer, in the fleshelye children of men, in Cham ỹ shameleslye childe of Noe, in Ismael & Esau, in Jannes & Jambres, in Balaham & Baals prophetes, in the Beniamites & Bels chaplaynes, in Phasur & Semeias, in Judas, Annas and Cayphas, in Barichu and Diotrephes. And now lens their time most of all in Mahometes doctours and the Popes queresters. Yea, stil they are aloft in their beastly beggarye, and will be till their mischefe be fynished. Who seeth not now adaies that hath light in ỹ spirite, the malignite, hipocrisye, fraude, crafte, & decepth, in certein false prophetes at Paules crosse in London, and in other places els.

3 This beast had. ij. hornes like the lambe at blushe, but all counterfet and false in deede, for he spake as dyd the dragō. The hornes of Christ, are his highe kingdome in the worde. Only aryseth his church by faith in the glad tydinges and promyses of God. That worde is ỹ scepture of Christes poure,

and

and the rodde of right order where as he reig
neth. None other straunge scepturs are the
re, neither tradicions nor customes. Seuen
hornes hath Christe, for in hym was the ful
nesse of the verpte. This beast hath but two,
and yet they are but false and counterfet.
They seme to be Christes & are not. These
are the corrupted letter of the .ij. testamētes,
falsely interpreted, and for a carnall purpo
se aleged. And therfore it is but apparēt, hi
pocrytyshe, and decepthfull, yea, and cleane
repugnaunt to the Lordes meaninge, not ha
uinge the iudgement of his spirite. This let
ter without the holy ghost is death, and no
thinge pertayneth vnto Christ. He is the ve
rpte and lyfe, this is but a fable or fyctyon.
His worde is spirite and lyfe, this is but a
brasse pot soundinge, or a latten candelsticke
tynkelinge, fantastical and faint, sophistical,
and slaightye. Though the same like Chry
stes, yet are they none of his, but the verye
hornes of the beast. For they vpholde Anty
christes kingdome and not his, a worldye
glorie & not his, for his kingdome is not of
thys worlde. No longer are they his wor
des his lawes, nor his testimonies than they
mayntayne hys ryght honoure. No new
lye practised worshippinges alloweth he for

his, but vtterlye abhorreth them all as thinges rawe and vnsauerye.

4 And therfore it foloweth, that beast spake as dyd the dragon. The doctrines & teachinges of these false Apostles & deceithfull maisters, are lyes in hipocrysye, and the verye doctrine of deuils, vnder title of the verite repugnaunt to the same. Not vnlyke to that ỹ serpent sayd vnto the woman, ye shall not dye if ye eate of the forbidden frute, but ye shall be surely as Goddes, knowing both good & euill. They do as did sathã in the desarth. Alwayes they perswade vs, either of stones to make bread, or els throwe our selues doun warde, or els to worship the deuil. That is, to chaũge ỹ good creaturs of God from their right vse, as trees into Idols, silkes, heluettes, clothe, golde, & syluer into superstitious ornamentes, chast mariage into stinkinge whoredome & sodomie with suche lyke. To decline from the deuties commaunded of God to their Idle obseruacions, so makinge his commaundements of none effect for the vayne traditions of men. And fynally to fall vnto forbydden worshyppinges or abhominacions of Idolatrye, of whome they are full. And for these they haue with sathan also their mangled scriptures to laye

for

for thē, to proue that the helpe of dead saintes is necessarie, their masses, merites, and worke more than nede, expedient, and the fyre of purgatorye a fearfull thinge, wyth the deuyll and all of such fantasyes. These are the prelates of Antichristes churche, the ij. horned mosters or great bellyed bishoppes, ryghtelye described here of the holye ghost in this two horned beast. These beastlye bushardes are not ashamed both to saye and to writte, that in their myters they beare the fygure of both testamentes, whose verye they impugne with to the and naple. Verye trulye they saye, that they carrye the fygure, for in dede it is but a shaddowe they bere. Not to glorifye God, but their owne beastlye bodyes with, pearle, and stone, lyke Mahoundes in a playe, for hys treuthe they most cruellye persecute. These are the verye false Prophetes, the instrumentes of Sathan, the decepuers, wolues, wagelynges, Judasses, dreamers, lyers, Idols, aduersaryes, adders whelpes, foxes destroyenge the Lordes vyneyarde, decepthfull workmen, desperate shepherdes, blynde watchemen, dumme dogges, deuyls incarnate, wicked sede, vnsaciate beastes, whose God is their bealy and glory theyr

conkulpon. To all theſe and to manye other ſuche doth the holye ghoſte compare them, for that they haue with their errours and lyes turned the ſwetneſſe of the ſcryptures into bytterneſſe, ſcarſelye leauynge one place therof vndefyled with their fylthye dregges.

¶ This beaſt (ſayth ſaynt Johan) dyd all thinges that the fyrſt beaſt coulde do, euen before his owne face. The ſame lyēge poure to deceiue in hypocryſye hath this beaſtlye brode that the great Antichriſte hath, the ſame wylye craftes, and the ſame beaſtly kindes of Jdolatrye, and ſo doth vſe them. The ſame abhominacions maynteine they the worlde ouer, that the pope mayntayneth at Rome, & Mahomete in Barbarye, of Turkye. Yea, the ſame ſuperſticions and ſorcerres, the ſame execrable tradicions and beggerres. The ſame ceremonies haue they, that he hath, the ſame vnccions, the ſame orders, and the ſame maſſes. The ſame idle obſeruacions with vnknowne clopynge, clatterynge, and wawlynge are ſtyll vſed in Englande, lyke as they were vſed afore, and no leſſe blaſphemye to God.

¶ To doſuche thynges in the fyrſte beaſtes

preſen-

presence, is to do thē where his powre and auctoryte is raygnynge, or where as is the seate of Sathan, which is euery place that admytteth straunge worshippinge.

7 Both the earth and them that dwell in the earth compell they to worshyp this fyrste Beast. Not onlye enforce they them to wycked Idolatrye, that neuer wolde knowe the truthe, but also manye of those whiche hath great knowlege in the same. Oh, how manye are in Englande, and in other regions also that in these dayes worketh against fayth, knowlege, and the holy ghost, admittinge the pryestes abhomynacions? Rather had they to dwell styll in the earthlye beggerye with the blasphemye of God, than eyther to be out of fauer, or to loose theyr offyces to haue their goodes hindred, or to halarde their lyues, so swete are these wanton worldly pleasurs. Rather had they to perysshe with the sonnes of Hely and Samuell for abusynge the ordinaunces of the Lorde, and with Core, Dathan, and Abiron for rebellinge against them to synke vnto hell, than with Christ to take paynes pouerte. But let not them thinke to be worthye of Christe, that better loueth their owne carnal commodite, than his heauenlye verye.

8 Well, the beast must they worship whose wounde is made whole. His olde rustye rewles newe bournyshed, and his olde Romishe ragges newe patched, by a newlye confyrmed auctorite, must they embrase in payne of death. The lambe shall not yet be suffred to apere. Styll for a tyme must these terrible termagauntes haue more worship than God, their tradicions preferred to his most pure worde. And why shulde it not be so? haue they not now a newe reformed church, in whom the beastes wounded head is newly restored? So longe as it is lyke the popes churche, it must folowe his rewles, and cleaue to his ordinaunces. It shall not folowe Christe in fayth and in doctrine, tyl it apere lyke that churche which he left here behynde him whan he ascended. And that is not lyke to be yet.

9 ffyrst must there be wrought great wonders. ffyre must be cõpelled to come downe from heauen in the syght of men, by thys two horned beast. The dysciples of Antychriste with their bysurked ordinaries must violentlye plucke from the trewe Christen church (whose reygne is not of this worlde) the eternall worde of the Lorde.

10 Then

10 Then muste they take from them the consumpng fyre that Christ sent doune into the earth of mens hartes to dryue vp al malyce and synne. Yea, they must depryue thē of the clouen fierye tonges, which the holy Ghost poured vpon the Apostles, to the cōfort of all the worlde. The treasure ẏ Christ hath left here to socoure vs, they must hyde vnder the groũde, and the candle ẏ he light vs to se ouer the house, conuaye vnderneth the bushell.

11 And these wonders shall they worke in the presence of men. All redy haue they taken in Englande, from the Bybels, the annotacions, tables, and prefaces, too perfourme thys their dampnable enterpryce. They haue streyghtely forbidden the readyng therof, for tyme of their Romyth seruice. Some haue thei burned, and some put to sylence, and all in the face of the people. Yea, they rayseth ẏ maydes of Ippeswhyche and of Kent to worke wonders & maruels, and now of late the folyshe Northenmen to fight for their church. What practises they haue had in that eare, and that eare to fetche awaye the true fauorers and preachers of the Gospell at dyuerse tymes, he that well considereth, maye saye that the

holy Ghost hath here rightly described the callyng them workers of wonders. The discrete citezen of Londō master Packyngton was slayne with a gonne at saynt Thomas of Actes (as they call it) not without theyr preuy segerde mayne. But this wyth other of their miracles I intende to declare more at large, in an other treatyse the Lord sendyng in lyfe. It is not longe ago also, sens Alexander Seyton an excellent lerned man, with poore master Tolwyn, recanted at Paules crosse. Nor yet longe afore sens good doctor Crome was compelled too do the same. And now last of all, to take ỹ scripture cleane away, they haue soughte oute great fautes in the translation of it, & there vpon taken them away from the common peoples readyng. Great paynes they take to put it doune, but they neuer swet in the setting vp of it. Thus mynde thei to worke their wonders, tyll they haue burped it all in the earth. They lacke now but .iiij. knyghtes to hyre, to kepe it done styll, that it ryse nomore vppe. O very pypes of helle, and lymmes of the deuyll, how vayne are your sodyes, and how wicked your practises? I haue no doubt, but within short space God will destroye the counsayls, and dissipate ỹ

strong-

strengthen of them that please men. Yet let no man meruaple though they do these feates for the tyme. ffor if the Gospell were taught without checke, in a whyle shoulde nothyng remayne of that generacion, neyther myter nor rochet, shauen croune nor anoyntinge, & that know thei wel ynough. ffor the worde of the Lorde is the breath of hys mouth that shal destroye them, and the deuourynge fyre that shall consume them.

12 By the meanes of these signes' (sayth the text) whiche this beast had power to do in the sight of the other beast, or where hys abusions doeth reygne without checke, he deceyued them that dwelt on the earth. Many ne in thys age are wonderfully abused, through the disceptfull worke yng of Sathan in these horned whoremōgers, but yet none other than are earthly mynded. Of some men in dede the eyes are bleared with their craftes, of some men the weake iudgemenes blemyshed with their subsiltees for wāt of discernynge the scriptures. Some menne are tangled with doubtes, some troubled in errour, some tormented with feare, considering that for thys new learnynge (as they will haue it called) some haue bene hanged as were the three poore ponge menne of

South-

Southfolke for the rotten roode of Douer
court, Some burned, some be headded for
thinges of noughte, as is knowen all the
worlde. These thinges daseth their wittes,
and amaseth their myndes. And earth is ỹ
cause of all thys. Were it not that they
muche more loued thys worldes pleasures
than God, it should neuer be so.

¶ All the perswasions of Antechristes pre
lates and preachers hathe euermore bene, &
are now styll vnto suche earthly inhabitan
tes, that they should make an Jmage lyke
vnto thys beast. Which is alwaps to chose
suche an Emprour with other worldly go-
uernours as shall be for their commodyte
He must by the worldye peple be compel
led to take autorite, sceptur, and crowne at
their handes, so swore to mayntepne their
fleshelye libertees. He must also be fasht
oned by their wycked doctrynes and false
counsels in confessions, lyke them in all su-
perstycious lyuynge, and in the tyrannou
se murther of innocent Christen menne.
Where soche an head Ruler is appoyn-
ted, there ys hys owne fygure made, and
where soche a Gouernour ys constitute,
there ys hys own Jmage sett vp. ffor we
must consyder that this reuelacion is in all

poyntes

poynte no storye, speciallye here, as many wryters haue thought it to be, in supposynge an Antichrist to be borne at the latter ende of the worlde. But it is a misterye comprehendinge in it but one generall Antichrist for all, which hath regned in the churche in a maner sens the Ascencyon of Christ. And in this one poynt are all the commentours that I haue seane, most folwlye deceyued, yea, the best lerned of them. I knowe well if there be anye yet to come, he shall be but a member of this. A gayne to our purpose.

14 Speciallye must they make a ryghe Image of that Beast, which had the wounde of a swerde and ded lyue. This betokeneth that in these dayes they shall sturre a bout them, & leaue no cautels vnsought, neyther anye false counsels vnfet from other realmes, to do their feates with, and to fasshyon the Christen Gouernours to their myndes. As Winchester ded the last tyme he was in ffraunce. After whose commynge home, manye great wōders were wrought in Englande, and fyre was made to come downe from heauen. Consider the storye afore, for the storye declareth the misterye. That wounded head nowe healed, must be

vp

vp holden.

¶ He had a greuous wype with ỹ swerd (whiche is the lyuynge worde of the Lord) whan he lost hys monkes, chanons, & fryers, hys purgatorye, pilgrimages, & shrynes. Yet was he not all dead. For though theyr coules, cootes, and rochettes were of, yet had they styll theselfame Poppysh hartes, and theselfame superstitious frowardnesse, that they were wonte to haue. This might haue bene found true, if it had bene serched whan certayn Poppysshe prestes of maistre Whartons retinue not farre from Bōgaye in Southfolke dyd talke for Cromwel and for other els, if the worlde had not changed to theyr myndes. I write not this, thinking they can harme vp their talkyng where as fayth is resident, but onely to shew, ỹ their hartes are yet alyue, and holy verteously occupyed. Many thinges I consydre at thys instaunte poynte, concernynge prynce Edward, whome I doubte not but the Lorde hath sent for the singular comfort of England. Not that I temerously diuine any thyng to come cōcerning him, cōsiderīg it only in the Lords power. But I desire ỹ sayd lord to preserue his bringing vp, frō ỹ cōtagious drinkes of these false physicianes And thys is to be prayed for of all men, yt

ye ponder

pe ponder well the text, & marke theyr wonderfull workinges, where the beastes head is restored.

The Text.

1 And he had power to geue spyete vnto the image of ỹ beast 2 & to make that the Image of the beast should speake; & should cause that, as many as wolde not worship the Image of the beast, should be killed. 4 And he made all, both smal & great, ryche & poore, free & bonde; to receyue a marke in their ryghte handes 6 or in their foreheades 7 And that no man myghte bye and sell 8 saue he that had the marke 9 or the name of ỹ beaste 10 eyther the nũbre of hys name.

The Paraphrase.

1 ffor poure, hey haue to geue spyete too the Image of the beast. It is surelye geuen them

them of the deuyll, whan they haue ones fashyoned out the Beastes ryght Image, or made of an Emproure a tyraunt, or set in the place of a godly gouernour, a cruel murtherer vp of gods peple, by flatteringe prayses to encorage them to all myschefe, and by wycked counsell to prycke them forewarde to make cruell actes of murther for vpholdynge their beastly generacion. The spyrite that they do ministre vnto pryn-ces euermore, is not the correccion of synne the amendement of lyfe, redresse of the com-mon welthe, prouision for the poore, nor ye seekyng of Gods glorie. But by flatteringe prayses to vpholde them in their euils, mu-che after this sort of speaking. Your mage-stes or graces are called moste vertous, moste valeaūt, moste worthy moste wyse moste mi-ghti & best lerned amōg al christē potētates Thei are all but asshes, in cōparison to your worthynesses. If it be your magestes plea-sures to do this or that within youre owne dominion, who shall be soo bolde to with-stande you? No, though Gods holy lawes be an hundred tymes agaynst it. Suppōrte the olde religion of holy churche agaynste the heretikes, and ye can not chose but pros-pere in all your affayres. Let it be treason agaynst your owne persons, accordyng to

the

the actes of the Emperour Sigismundus and of kynge Henry the fift, if they do but once speake agaynst her corrupt customes. Make cruel constitucions apace, and proclame them abrode to shew youre selfes the Popes liuely Images.

2 Our office it is to cause the beastes Images to speake. Let therfore your voyces be harde. Be no dumme Idols, but speake with bolde stomackes. In hys spyrete make vtteraunce without Gods woorde of hys olde Romish rules. Sende-forth your proclamacions to be published euerye where, concerninge hys Masses, his confessions, hys ceremonies and his whorish chastitie. Let all thynges be blowē forth vnder your titles, names, and auctorites, to be obserued vnder payn of death. If other realmes report that ye abuse the duety of emperors or kynges (which is the office of God) esteme not their sayinges, but stande well in your owne cōceptes. Interprete ꝑ scripturs at your own lust & pleasures as your lawe maker of Rome hath done afore your time.

3 Cause so many to be killed, as will not worshipp the Image of the beaste, or obeye suche wicked lawes againste the verite of God, as hathe bene made by those Empe-

tours that were the Popes eldest sonnes, by the kynges of ffraunce, which were his pōger sonnes, or by other princes elswhich were the defenders of his churche, let none escape your handes that inuepeth agaynst our kyngdome, but make hauoche of them on euery side as of heretikes and traytors, to proue the holy Ghoste true here in hys fore iudgementes. ffor that is youre office, not appoynted of God but of sathan. And in our commission from hym also we haue it, to be no slacke mouers of you thereunto. So hath Christ tolde afore thys Reuelatiō vnto saynt Jhon the Euangelist. This is the ghostly coūsail that we the horned beastes, thys haue in commission to geue vnto you from the mouth of the Dragon. Whā suche an Image or Idolouse prince is thus vpset or constituted by auctorite (hys othe once made that he shall alwayes defende them) he maye in no wyse speake, but oute of that spryte ỳ their cōiurers, cōfessours I should say, haue put into hī. He may make no lawes but at their spiritual appointmēt like as the Emperour Carolus doth now in these dayes. Much after this sorte became the Emprour Nero, this beastes Image immediatly after Christes ascēsiō by the

subtle

subtle slaightes of that spiritual sorcerer Simon Magus, at Rome to withstãde ỹ Christen preachers Peter & Paule, as largelye witnesseth Egesippus in his thirde boke de Hierosolimorũ excidio, the.ij.chaptre. This Symõ Magus by flatteringe prayses crept firste into his fauer, promising hym health, long lyfe, increace of power, & enlargemẽt of hys empyre, with cõtinual victorye ouer hys enemyes, in case he wolde folowe hys counsayl, vpõ this became he, not onely his chief coũsaillour, but also the hygh bishop of hys soule, & cõseruatour of his body, the preseruacõ of his whole helth & lyfe to him committed onely. All thynges after that was done by hys counsayll too stoppe the Apostles preaching, he taken for the Emperours most familiar frynde, & a man most profitable to the commõ wealth of the Romanes, & they sone after suppressed & put vnto most cruell death.

4 And he made all (sayth sayncte Johan) both great and smal, ryche and poore, fre & bonde, to receyue a marke in theyr righthãdes, or in their foreheades. Whãthis newe raysed Image of ỹ beast, or swome power to Antechryst, is once raysed vp or admitted by theyr authoritie, be he Kynge or

Emperoure, prince or other potentate, he must stronglp defende that Synagoge of the deuill, with whole magestie, crowne, and scepture. Bp their onlp counsail must he than make lawes (for they must geue hym spriete) and sende oure commaundementes abrode that their holp decrees be obserued. Commissioners & visitours must out vndre that auctorite, as wel to the clergp as lapte. Than must all be sworne to it and to obeye it, both hygh and lowe, both gentelman & poman, both owner and farmer, both cptesen and townesman, bothe merchaunt and ploughman, both master & seruaunt, bothe natpue dweller & denyson. Pea, bothe priestes in their Colleges, monkes in theyr Abbayes, Chanōs in their couentes, & freers in their clopsters muste after their sorte do thesame. Thys rule hath bene alwayes for the commodite of that kyngedome, where as the powers haue ben thus by them peruerced. Much were it to shew ỹ manyfolde examples in that behalfe. Charles the .v. now Emperour, to make this good, and to shew him self to be the sayd beastes Image, caused suche actes to be publyshed throughout hys whole dominion agaynste the Christen doctrine, wherin all they declared

heretp-

heretikes, scismatiques, and excommunicates, which taketh not the Pope for sayncte Peters onely vycar and head of the christē church, none excepted, nepther kynge nor Lorvoster, as there are now dyuerse of the contrary opinion. The articles of the Louanianes vndre hys priuilege, & the Actes of the Parisyanes vndre ỹ ffrench kinges autorite, proclaimed is this presente peare of our Lord a. My. D. xlv. will make all this matter good.

¶ And what is this els both in theyr clergy and cōmons, but to receyue a marke in their right handes or foreheades? for in admitting those articles & actes, they graūt to obey those blasphemouse doctrynes ỹ shall both corrupt their lyfe & fayth, bothe theyr workes & conscience. ffor in cōsentinge vnto errours in their fayth, they spot their foreheades, hauyng so their consciēces marked with an hote yron. In full grauntinge also to do them in effect, they defyle theyr hādes perfourming suche workes as are vnpure before God. If they were gone quyte from Christ that wrapped them selues agayn wt the workes of the lawe, appointed of God before hiscōming, much more are thei gone frō him that tāgle thē selues with such wor

Emperoure, prince or other potentate, he must stronglp defende that Synagoge of the deuill, with whole magestie, croune, and scepture. Bp their onlp counsail must he than make lawes (for thep must geue hym spete) and sende oure commaundementes abrode that their holp decrees be obserued. Commissioners & visitours must out bndre that auctorite, as wel to the clergp as lapte. Than must all be sworne to it and to obepe it, both hygh and lowe, both gentelman & poman, both owner and farmer, both cptesen and townesman, bothe merchaunt and ploughman, both master & seruaunt, bothe natpue dweller & denpson. Pea, bothe priestes in their Colleges, monkes in thep: Abbapes, Chanōs in their couentes, & frpers in their clopsters muste after their sorte do thesame. Thps rule hath bene alwapes for the commodite of that kyngedome, where as the powers haue ben thus bp them peruerced. Much were it to shew ỳ manpfolde exampies in that behalfe. Charles the .v. now Emperour, to make this good, and to shew him self to be the sapd beastes Image, caused suche actes to be publpshed throughout hps whole dominion agapnste the Christen doctrine, wherin all thep declared

heretp-

heretikes, scismatiques, and excommunicates, which taketh not the Pope for sayncte Peters onely vycar and head of the christē church, none excepted, neyther kynge nor Lorvoster, as there are now dyuerse of the contrary opinion. The articles of the Louanianes vnder hys priuilege, & the Actes of the Parisyanes vnder ỹ ffrench kinges autorite, proclamed is this present peare of our Lord a. M. D. xlv. will make all this matter good.

5 And what is this els both in theyr clergy and cōmons, but to receyue a marke in their right handes or foreheades: for in admitting those articles & actes, they graūt to obey those blasphemouse doctrynes ỹ shall both corrupt their lyfe & fayth, bothe theyr workes & conscience. ffor in cōsentinge vnto errours in their fayth, they spot their foreheades, hauyng so their consciēces marked with an hote yron. In full grauntinge also to do them in effect, they defyle theyr hādes performing suche workes as are vnpure before God. If they were gone quyte from Christ that wrapped them selues agayn vnto the workes of the lawe, appointed of God before hiscōming, much more are thei gone frō him that tāgle thē selues with such wor

kes of bondage as he neuer knewe, as are all theyr pdell obseruacions, hauing no expresse commaundemcntes of the wooꝛde of God. Only loke we (sayth Paule) in spꝛete to be iustified thꝛough fayth, which by loue is mighty in operacion.

6 And foꝛ them that so beleueth is thys distinctiue, oꝛ put betwene theyr handes & foꝛeheades. ffoꝛ all they that outwardely kepe these Heythnishe obseruacions, haue not theyr consciences defiled with them, foꝛ their inward faythes sake, though they peꝛ foꝛme the outwarde woꝛkes, doubtyng the terrour of the lawes. Yet wolde I cõsaill them not therein to trust, but at the wooꝛde of the Loꝛd to go from it. ffoꝛ though Loth dwelt in Sodome, yet at the Loꝛdes voyce he departed from thence.

7. Thys Image made also that no man myght bye oꝛ sell, saue he only that had the marke oꝛ the name of the beast, oꝛ at ỳ least the numbꝛe of hys name. The actes of Iustiniane ỳ Emperour, shal make this good so shall the constitucions of Adelstane and Edgare, and many other kynges here in Englande, whyche foꝛ the oꝛdꝛe and commodite of the Clergye made many politique lawes. Specially kynge Inas, gouer-

nour

nour of the West Saxons, whyche kynge gaue the Peter pens vnto Rome, and made hym selfe a monke there. But in this spyrituall generacion amonge theym selues, is none allowed for a merchaunde vnlesse he come in by symonye. None was made bishop, pastoure, nor curate, but paied for it their taxed summes, bishoppes to the Pope, and the prestes to the bishops, besides Item in bribes.

None myght els be allowed to vtter to aduauntage the wares of the beast, or distribute the ryftes of that holye whorysshe churche.

8 Neyther were anye made free of that marte, vnlesse they hadde the marke of the beast, which is not only the outward signe of their head, shauing and anoyntynge of theyr fingers, but also the inwarde poynte of their consciences, receyued by profession made to that wicked monster. For lyke as true fayth in Jesus Christ is the marke of a perfight christiane, so is a false beleue in popishe tradicions a token of Antechristes nomber. By theyr frutes (sayth Christe) shall ye knowe them. For the one folowyth the rule of Gods worde, the other hathe counterfet workes of mens prescripcion.

9 Els must thei haue the name of ỹ beast to be called spiritual men, or the holy consecrate numbre, as hys holye fatherhode is called.

10 Or at the least thei must haue the nũbre of his name, which is a note of magnificence and worthynesse. Lesse can they not be called than lordes, so many as are sworn to that spiritual market. The most ragged romegate, and pore pore amonge theim, is no lesse than a syre, which is a lord in the Lattyn, as sir Jhon, sir Thomas, sir Willyam. In this Lattyn onely hangeth theyr great lordshippes. Among their vnknowē lattyn houres, their masses, and their dyrigees, lyeth their plenteouse patrimonye in theyr portasses and masse bookes. Not he that leaueth all wyth poore Peter, may be called from fisshynge, nor wyth Mathewe from the custome house, to do these offices. But he that catcheth al with Judas and Symon Magus must come from Symony to do theim. Not he that is called of God as was Aaron shal haue cure of soule, but he that offereth to Corban with Annas & Caiphas. Suche a worlde hathe it bene and is yet styll in the worlde abrode amonge them.

The

The Text.

1 Here is wisdome, 2 let hym that hath wytte, 3 counte the numbre of the beaste. 4 For it is the numbre of Manne. 5 And hys numbre is syx hondred, syxtye, and syxe.

The Paraphrase.

1 Here is wysdome to be had (sayth saynt Johan) Let hym that hath witte, count the numbre of the Beast, for it is the numbre of manne. And his numbre is syx hondred, syxtye, and syx.

2 For so muche as Christe hath wylled vs diligently to searche the scriptures, and the holye ghost here doth committe the iudgement of this secrete to the wytte of man, some writters hath deducted this numbre out of certain Greke wordes, betokeninge this great Antichriste, because this present Reuelacion was first written in the Greke language. As out of Antemos, whiche signifyeth one contrarye to Gods honoure, out of Arnume, which signifyeth a denyer of God, and out of Teitan, which betoketh the sunne. All these .iij. vocables, though

they seme dyuerse, yet cõtayne they after the Greke rewles, neyther more nor lesse than this sett Number. And all this maye stande both with scripture and reason. ffor he that ys not with Christ, ys against hym, calling that ys good yll, and that ys yll good, mynystrynge darkenesse for lyght. Soche lyenge maisters as hath brought in sectes of perdicpõ, hath denyed the lorde that bought them. They are not the lyght as they boast thẽselues to be (for all they loke to be called spirituall) but they are the fallen Starres and verye Apostataes frõ God, & Sathans transfourmynge themselues into the angels of lyght by dyuerse kyndes of Hypocrysye.

3 Some exposytours learynge the Greke, hath practysed the same thynge by these. ñ. latyne wordes. Dic lux, contaynynge in numerall letters the same sete Mẽbre. Which sygnifyed that they call them selues the lyght, or mẽne of a spyrytuall sort, beinge nothynge lesse. ffor they in dede are the same selfe darkenesse, that wyl in no wyse receyue the light, but rather persecuteth it with most spyght and cruelte. After thys sort might I bringe in diabolus incarnatus, or filius perdicyonis

ditions, the deuyll incarnate or the sonne of perdicyō, for both they are the names of this beastlye Antichrist by the scripturs, the one wantynge is the numerall letters but iij. of the Numbr., & the other but. bi. which myght be supplyed in the other letters. But amongē all these thys worde Arnume most wyghlye touchet the mysterye, which ys as moche to saye, as I denye. Euydentlye se meth he to haue the make of the Beast, or to be sealed with the Numbre of hys name, that sayeth whan he heareth the manyfest verye, I wyll neuer admitt yt whyle I haue a daye to liue, it is against good order, yt standeth not with laudable custome, our doctours agree not therunto, our holye canons alloweth yt not, yt hath not the holye fathers consent, with soche lyke. What are these els but the voyces of an Antichrist? full of soche voyces was the popes legate Gaspar Contarene at the last counsell of Ratysburgh, so was that frantyck papyst Johan Eckius, and our winchester the wynnar of wyles, largelye declarynge themselues to be depelye of the same professyon and marke.

4 But

4 But I fynde yet an other thynge in it. For it is called here the numbre of man, whose numbre lyeth all in. vi. God created all thinges for mans commodite in syx dayes, and in the seuenth rested. After this creacion continued man the space. vi. ages, tyll the commynge of Christe, whiche brought with him the sabbath of the spirite. And thys is sygnifyed by the greater numbre, whiche is the. vi. hondred. For not vnlyke is it to the tyme, tymes, and half tyme of Daniel and Johan, and to the yeares, monethes, and dayes of Helias and Johan also, as we had afore. Sens Christes ascencion hath the churche continued by. vi. other ages of much lesse tyme comprehended in the. vi. seales, in the later ende of whom we are now. And thys shall conclude with suche a sabbath of peace in the fredome of Gods worde, as hath not bene sens the beginninge. Sathan shall be tyed vp, and the trewe beleuers shal occuppe in muche quietnesse, the beast condemned with all his false prophetes. And this is the numbre of the syxt. But this peace shall not thus quietnesse longe contynue. For longe can not Christes churche be without persecucion. Sathan shall be loosoned agayn, and the beleuinges of the beast shall

set vp

set vp their bulles and persecute the sayntes a fresshe. Againe shall they plante and builde, rauishe and kepe whores, rpot and ruffle, as though they shuld longe continue. But sodenlye shal the latter iudgemēt daye of the Lorde lyght vpon them vnbewares, the perpetuall sabbath of Jope shininge to the elect flocke of Christ. And this is the least numbre of all, compared here vnto syx. And maye well be sygnifyed by the xlii. moneths afore, which is ryghtlye .vi. seuenthes, in the which they shall treade doune the holye cyte or congregacion of the Lorde ones again. This later accounte was founde out by a certain vnnamed dyscyple of Johan Wyckleffe, and I suppose it most agreinge to the truthe. The seconde sabbath here, or lyberte of Gods truthe, hath had his shewe in Englande alredy, yf ye marke it wel. And whether it will yet apere more open or naye, it is in the Lordes handes, let vs praye and hope, for it hath great lykelye hode of a muche fardes apperaunce.

¶ Sens the worldes beginninge hane the mysterye of iniquite wrought in Cain and in his posterite, and so continued in the beastlye members of Antichrist and so shall do styl to the latter daye, Therfore is it no lesse

than

than the nombre of manne, sixe hondred sixtye and sixe. Thus ys he tokened with all wyckednesse, that admitteth the false fayth of this Beast, and foloweth the same in hys lyuinge by the subtile perswasiõs of the Bishoppes and their lyege Prophetes, and ys sealed vp to eternall damnacyon, vnlesse the lorde call him in time. Not onlye in England ys healed the beastes wounded head, but also in other certeyn regyons. But for so mocheas yt ys most lyuelye done there, and thys boke written in that language, I haue onlie brought forth here examples therof in that purpose.

The xiiij. Chapter.

IN thys present chapter declareth the Lord vnto Johã, and vnto his faythfull seruaũtes by him, the degre, estate, and condycyon of hys trew beleuynge churche, now after he hath afore lyuelye described the bestiall churche of Antichrist and of hys horned spyritualte by the afore named. ij. monstruouse Beastes. And thys ys that hys louers shuld knowe what they be which are of hys houshold, and what an helper they haue of hym in the middes of their aduersitees, to the cõfort of their soules.

les. And though they be here amonge those ragynge tyrauntes in terryble agonyes and peynes, persecucions and troubles, he ys neuer absent from them, nor wyll not be tyll he hath rewarded them with vnspekeable Ioyes.

The Text.

1. And I loked and lo, a lambe stode in the mount Syon. 2. and with him an. C. and. xliiij. thousande. 3. hauynge his fathers name written in their foreheades. 4. And I herde a voyce frō heauen. 5. as the sounde of manye waters. 6. and as the voyce of a great thondre. 7. And the voyce that I herde, was. 8. as the harpers that playe vpon theyr harpes. 9. And they songe as it were a newe songe. 10. before the seate. 11. and before the foure Beastes. 12. and the Elders. 13. And noman coulde lerne that

songe

ſonge, 14 but the hundreth and
xliij. thouſande, 15 which were
redemed from the earth. 16 The-
ſe are they which were not defi-
led with woman, 17 for they are
virgynes. 18 Theſe folowe the
lambe whitherſo euer he goeth.
19 Theſe were redemed from
men, 10 beynge the fyrſt frutes
vnto God and to the lambe, 11 &
in their mouthes was founde
no

mogyle, 22 for they are without spotte before the trone of God.

The Paraphrase.

1 I loked (sayth sapnt Johan) on the other syde, and in a thought as it were, I behelde that a lambe stode vpon mounte Sion. Euē the lambe of God Jesus Christ, that alone toke awaye the synnes of the worlde. Alone doth he gouerne his faithfull churche, as the onlye and immediate head therof, hauinge none other to assyst him in that office. For who is the kinge ouer Sion but he? Who shall reduce Israel againe to his folde but he? Onlye is he with his congregacion, to aide them with his worde; to holde them with his spirite, and to strengthen thē with his grace.

2 And with him were present an hondreth and.xliii.thousande, hauing his fathers name written in their foreheades. So many as haue in hart receiued his worde, and in faith digested his verite, are the verie children of Abraham, and are marked vp for the sonnes of God by the seale of the holy ghost.

3 For poure haue they geuen them to be Gods children that beleue in his name And this is it to haue his name written in their

foreheades. For their fayth declareth them Gods sonnes. Let this setnumbre be none impediment to the reader, to be taken here for the vniuersall multitude of the faithfull, as well of the gentiles as of the Jewes that beleueth, though it otherwyse apereth in the.viij. thapter of this boke. For so well is the gentyle that hath fayth, a perfyght Israelyte, as is the Chrysten Jewe. Yea, much rather was Zacheus for his fayth iudged Abrahams childe, than was Symon for fulfyllynge the workes of the lawe. For God is not parceall. What so euer he be that feareth him, and worketh ryghtwoulnesse, is accepted with hym. And so is it ment here. And therfore is not the difference writen here as in the other place, but all is Joyned in one, to comprende all vnder one. And As touchinge the equall certainte in numbre both here and there. Lyke as it is there certaynlye knowne vnto God, euen so is it here though it be vnto vs both innumerable and vncertayne. Not as concernynge the numbre it selfe, but the common vnderstandinge therof in the scryptures. For yf the numbre of one seuenth be an infynite numbre there much more of many seuēthes.

4 And I harde a voyce from heauen (sayth

sayst

saynt Johan) whiche is all one whith the a-
forelaid Sion, and is the vniuersall congre-
gacion of Christ, all clere from the superſti-
cions of men. ffor, from Sion cometh the
lawe of the Lorde after Esaye, & the worde
of God from Jerusalem.
5 This worde is as the noyse of many wa-
ters, whan it is in the mouthes of manye di-
uerse peoples, of dyuerse nations and lan-
guages, one not vnderstandinge an other,
and yet knowinge it eche people amonge
them selues.
6 Verye lyke is it also to agreat thonder
tracke, myghtye, fearfull, and terrible to the
flesshe. Very harde is thy worde Lord (saith
Christes dysciples) who is able to abide it.
7 And the voice that I harde (saith Johan)
was muche after the noyse that the harpers
make whan they playe vpon their harpes.
ffull of agrement are the holye scryptures,
yea, full of swete hermonye and concorde.
More preciouse are the verytes of the Lorde
than is golde, and their melodye more swete
than honye.
8 With them repoysed David before the
arke of ye Lorde. In them toke Paule a storma
ke, & cõfounded the Jewes at Damascus.
9 And swetelye they vttred with their voy-

ces a songe that semed all newe, before the seate of the Lorde, before the .iiij. beastes, and before the auncient elders. This songe is the worde of the Lorde, all newe both to the good and to the yl. The faithful it reneweth in the spirite of their mindes, prouokinge thē to do on a newe man in Christ. The hartes of ỹ vnfaithful is so hardeneth, that thei in disdaine and spight doth call it newe learninge, as dyd the ignorāt multitude at Capernaum, and the worldly wyse men of Athenes.

10 Before ỹ seate of the Lord was this sōge vttred, which is the godlye disposed multytude. ffor lyke as the harte of an hipocrite is the verye seate of sathan, so is the hart of a faithfull man the seate of God and habitacle of the holye ghost.

11 Before the .iiij. beastes was it opened also by this number of godlye teachers. Which beastes are the priuate congregacions of the Lorde, remeininge here yet in the flesshe, in the .iiij. quarters of the worlde.

12 ffinallye before the elders was it songe also. ffor none other doctrine is it, nor gospel of glad tydinges, than hath bene sens the beginninge, nor than hath bene thanckfullye receiued of oure olde auncetors the Patriarkes,

kes, the Prophetes, the Apostles & the faithfull fathers.

13 And no man coulde learne that newe sõge, but the aforesaid hondred and .xliiii. thousande, which were redemed from the earth. Oh mightye, wonderfull, yea and terrible sentence of the Lorde. None that take themselues for the people of God, can be accepted afore him for the trew sede of Abraham, nor for the iust ministers of his worde, vnlesse they betokened afore with the holye spirite of his promes, and so predestinate to the lyfe euerlastinge.

14 None can syncerely do that godlye office to the profight of other, vnlesse he be wholye taken from all fleshlye and worldlye affectes. No mã can come vnto me (sayth Christe) vnlesse it be geuen him of my father.

15 The wilfull Jewes beleued not because they were not the sheepe of his marke. Neyther is it of him that willeth nor of him that renneth, but of the onlye mercy of the Lord. Necessarye is it therfore that his spirite draweth, moueth, and inclineth the hart. Els cã not ỹ songe be swete, neither in him that singeth nor yet in the hearer. The notes of this newe songe are Gods heauenlye veritie, registred in the faithfull hartes.

 16 And

16 And they that dyd synne thē to the prapse of the Lorde, were not defyled with women. With no straunge doctrines, nor yet prophane worshippinges is their faith contaminate, that vnfainedly haue done on Jesus Christ. Not the spousage of their soules haue they broken by no fylthye tradicions of men. Onlye haue they with Dauid sought the testymonies of God, and thought none lyke vnto them. Onlye dyd they cleaue to his precious lawes, estemynge all other but chaffe, and verye whoredome in the syght.

17 Therfore are they virgins marped vnto Christe in faythe, as were the Corinthians by Paules preachinge, whom he wyshed to continowe a chast virgine vnto Christ. Neuer is the maydenhede of the soule lost, tyll erronious doctrine be receiued frō the messangers of Antichriste the Bishoppes and Hipocrites.

18 The virgins, or vncorrupted beleuers doth folowe the lambe wherseuer he becōmeth. They go after Christe, that beleuinge his worde, doth fashion their synnes vnto it. Like as they folowe Antichriste, that fashyon their workes to his doctrine. They walke in his steppes, that forsake thē selues with hym, that beareth the crosse of persecu-

cions

rions with him, or that suffred death for the treuthe with him. And not they that seke the selues, spnninge here in all pompe, voluptuousnesse, and Tirannie. ffrom this place fatche the blinde papistes, a great argumēt for their wiueles chastite, and that none foloweth Christe but they in this muster, because they are vnmarryed. Neyther may Abraham, Moyses, nor Dauid, Zacharye, Peter, nor Philip, walke in this numbre, because they had wyues. So pareloose a thinge it is haue a wife. It is great maruele they admit Marie Christes mother to it, because she had a housbande. Oh, ignoraunt alhes, and very beastlye Idiotes. I thinke yow folowe Judas which had neyther wyfe nor chylde, vnlesse he had them spttynge vp other mens fyers, as manye of you haue yet at this same daye. What is virginite before God more than is marriage? Nomore than is circumcysyon in comparison to vncircuncision. And that is nothinge. Nomore maketh the one than the other, to a Christen lyfe. Onlye is it faithe effectuallye workinge by loue, that the Lorde requireth of vs.

Onlye respected he the faith of Marye, and not her virginite. They which lyue in matrymonye after the worde of God, are accepted afore him for virgins, & so are named of

Sapnt Paule. An other cauillacio they haue, that none which hath offended afore, can be of this numbre. But they consider not what is spoken here afore, that thei were redemed from the earth, & that the spirite of the Lorde hath purifyed their hartes through fayth. Neither haue they grace to remembre that Christes innocency is rekened for an whole and perfyght righteousnesse vnto them that beleue in him, but they must bringe in suche trifles, as are their owne beggerly merites.

19 And therfor it foloweth also. These faithfull beleuers (saith sapnt Johan) were redemed from men, beinge the first frutes to God and to the lambe. By none other were they redemed, than by Christ. ffor of all the elect numbre, he is the onlye righteousnesse, wisdome, holynesse, and redempcion. ffrom the corrupt, blind, and frowarde multitude hath he called them, take them, & cleareth the. And of deformed synners, hath he made the fayre, of vile pure, of wretched glorious, of blinde perfyghtlye samge, of liars trew saiers, of obstinate gentil, of yll good, & of vnfrutefull profytable. ffor he it is that taketh awaye the stonye harte, and geueth a softe harte for it, so makinge vs Abrahams children. Thus are we redemed from men, wha

we are

we are taken by his goodnesse from suche corrupt vsages as mans nature is inclyned vnto.

20 And for none other purpose, but to be the first frutes vnto God, as were the aulter offeringes in the olde law, in the hädes of the hygh prieστes. ffor so muche as the numbre are but a fewe or a certayn taken out from the vniuersall multitude, and are the porcion of the Lorde (as were the sayde offerynges) pertepning vnto Christ ỹ onely bishop of oure soules, they are his firste frutes. Yea, & his owne very mistical mẽbers, and all but one offering vnto God ỹ father by hym. ffor he is the onely lambe ỹ dyed for them, hys owne body, beyng the onely oblacion and sacrifice.

21 And in their mouthes was founde no gyle. ffor none other woordes vttered they but hys pure testimonies. None other taught they but hys vndefyled lawes. None other perswaded they to be obserued of other, but hys immaculate Gospell or ealye burden of Christe. No importable pockes laped they vpon mens shulders, neyther of ceremonies, fastiges, nor masse hearinges.

22 ffor they are without spotte before the troue of God. Bothe before them that are

faythful and haue righte iudgement in the
spete (whiche are the very seates of God)
apeareth their doctrine pure, and also theyr
lyfe innocent, before God hym selfe. Ney-
ther are they spotted with fylthy tradicions
nor yet with vncomly examples. And as
concernyng their former synnes, they shall
not be imputed vnto them. Thei are remit-
ted in Christe, and so forgotten afore God.
Thoughe thys that here hath bene spoken
be concerninge the whole Christen multi-
tude and her preachers, yet doth it most spe
ciallp touche the Jewes or Jsraelytes that
shall in this latter age be conuerted vnto
Christ. And so do J counsayll the reader to
vnderstande it. ffor the mount Syon after
the flesh was theirs. Not defyled are they
with vnmarryed women, whiche are the
whorysh lawes & vncleane superstycions of
the gentyles, vpon none other harpe haue
they comonly harped but vpon the scriptu-
res, though it hath not bene to the pleasure
of God, tyl now in thys latter age, wherin
they shal wholy turne vnto Christ.

The Text.

1 And J sawe an Angell flye
in the myddes of heauen; ha-
uyng ge

tynge an euerlastynge Gospel to preache vnto them that sitte and dwel on the earth 4 and to all nacions, kynredes, and tonges, and people 5 saynge with a loude voyce 6 feare God 7 and geue honoure to hym. 8 For the houre of hys iudgemētis come. 9 And worshyppe him that made heauen and earthe 10 and the sea, and the fountaynes of water.

The Paraphrase.

1 And other Aungell sawe I (sayth saint Johan) flye in the myddes of heauen. For Christ was the first Aungell or messenger of the euerlasting couenaunt of the father. Thys Aungell here mencioned is none other than he that had the seale of the liuing God in the. vij. Chapiter, and he that was clothed wyth a cloude in the tenthe Chapiter. And he betokeneth these feruent mynysters whome God hathe sent in thys latter tyme,

tyme, to admonish hys people to flye from the errours of Antechrist and returne to his heauenly veritees.

2 He flyeth in the myddes of heauen. An earnest, feruent, & faythful course take they in the middes of Gods cōgregaciō (which is hys heauenly kyngdom here, to whome this reuelation is written) lyke as did Paulus, Sylas, & Barnabas, Timotheus, Titus, & Clemens, with other of the Apostles sincerely to declare his worde. Mighty & maked are thei in Gods cause, both in their wordes and writinges.

3 And euerlastyng gospell had this aungell preache vnto them that sit & dwell vpō the earth, and to al nacions, kynredes, and people. His eternall testament & couenaunt of peace hath the Lord geuen vnto them, to preache deliueraunce to the captiue, healthe to the wounded, lyfe to the dead, and remission to the sinful. Yea, to vtter that woorde that is stronger than is heauen or earthe, & that shall neuer fayle hym that truly beleueth.

4 The sounde of thys Gospel muste go the worlde ouer, as in the Apostles tyme. Euery where muste it be spredde to the increase of fayth. Amonge all nacions of the earth

earth, among all kynredes of the Israelytes, among all languages of the worlde, & among all kyndes of people, of what sorte so euer they be, whether they sitte vpon the earth or dwel vpon the earth, whether thei be hygh or lowe, gouernours or subiectes, masters or seruauntes, owners or fermers So that they sit not nor dwell not within ý earth, or haue theyr felicite here. ffor that is holy should not be geuen vnto dogges, nor yet pearles layed before swyne.

5 And he cryed with a loude voyce, with a mighty feruent spyrite do they beate it into the heades of men, both by wordes, writinges, and all they can make, to haue the feare of God, ond to geue hym hys dewe honour. And thys is the doctrine they teache, and the counsayll they geue.

6 ffeare ye God in all that ye do, for the first poynt of godly wysedome is to dread least we offende hym. Be constaunte in the worde, and feare no displeasure of menne. ffor nomore can thei do in theyr anger but slee the bodye, and bryng it to the reste of God. No power haue they ouer the soule. ffeare hym onely therefore, that whan he hath destroyed both, maye throwe thē into helle.

7 Geue

7 Geue honour vnto hym, worshyp hym and serue hym alone. Prayse him, and glorifie hym aboue al. But yet after non other sorte than he hath appoynted, whiche is in fayth, spyrite, and verye, and not in outwarde shaddowes with observation of tymes. He truly honoureth hym that trusteth in hym, that beleueth hys woorde, and that in spyght of all Antichristes confesseth it afore all men. After this sort therefore feare hym, and worship hym, nothing doubting the assaultes of enemyes.

8 For the houre of hys iudgement is come. At hande it is that all the Antechristes and hypocrites shal by the inuincible word of God be iudged, condēpned, & destroyed. From heauen shall hys wrath be declared vpō all their vngodlinesse. With the spyrite of hys mouth shall the lord consume them, and not longe after wyll the great daye of hys indignacion towarde thē lyght sodēly vpon them.

9 With all faythfull obsequy worshyp hym therfore that create heauen and earthe in wonderfull strenght and bewty.

10 That made the sea and the foūtaynes of water with all that in them doth moue, whose power is eternall, knowledge none

other

other God but him. None other helper, redemer, nor saueor but Christe. ffor all other Christes not sent of hym, are but Antichristes. Onely bowe youre knees vnto hym, for onely is hys strēgth euerlasting. Onely obeye hys lawes, for onely are hys lawes cleane.

The Text.

1 And there folowed an other Aungel saynge. 2 She is fallen she is fallen, euen Babylō that great cytie; for she made al nacions drynke of the wyne of her whoredome.

The Paraphrase.

1 And there folowed an other Aungell (sayth sainct Jhon) whiche betokeneth an other sort of preachers, whose office is here appoynted them of the holy Ghoste to declare vnto the people the certaynte of ỹ fal of the aduouterouse, cursed, & malignaunt church hipocrites, here figure by wretched Babilō. ffor though all ỹ true Prophetes & preachers haue but one woorde of God in their mouth, yet palleth it diuersly frō thē. Vnto eche of thē is geuē a diuers vtteraūce

of the

of the spirite to edefie. One is soft meke and gentyll, as was Dauid, Jhon and Peter, an other is boysteroule, harde, and behemēt as was Helyas, Elaye and Paule. And all thys worketh the selfsame one spirite. This diuersite of teachers was euermore plenteoule in the worlde than now in oure tyme, figured here by these two aungels. Praysed by the Lord therfore.

2 And the tenoure or grounde of this latter sort of preachers is thys. She is fallen, she is fallen, euen miserable Babylon that great cytie of whoredom, because she made all nacions to drinke of the wrathful wyne of her fornicacion. So sure is it that the execrable churche of Antichrist shall be ouerthrowen, and vtterly destroyed, as it were now performed in dede. Nothyng shalbe vnrooted out that the heauenly father hathe not planted. Sonner shal heauen and earth perysh, than this promes be vnfulfilled.

3 ffor with the stinkyng worthynesse of her superstitioule worshippinges, haue she poysened all nacions an peoples, vnder heauen. The great gouernours, and learned lawers of the worlde, hath she made in maner of beastly dronkerdes, wytlesse, faythlesse, and graceleslse, by theyr prostitibulous

doctrine

doctrine. And thys shall be declared more at large in ỹ. xviij. chapter folowing, where as she is more plenteously described.

The Text.

1 And the thirde aungel folowed them 2 sainge with a loude voice. 3 If any worship the beast and hys Image 4 and receyue hys marke in hys foreheade, or on hys hande 5 the same shall drinke of the wyne of the wrath of God 6 which is poured in the cuppe of his wrathe 7 & he shall be punished in fyre & brymstone 8 before the holy aungels 9 and before the lambe.

The Paraphrase.

1 The thyrde Aungell also (sayth sayncte Jhon) folowed theym in the thyrde kynde of preachyng of the same self message, that in the mouthe of. ij. or. iij. faythfull wytnesses all verite myght stande.

2 And by thys aungell are they signified

 that

that by the worde of God stifflye impugne their wicked lawes and vngodly ordinaū-ces, whose maner of ernest preachynge is thys.

3 If any man worshyp the beast, whiche is the greate Antechrist. And hys Image, which are those gouernours that taketh vpon them hys blasphemouse titles, names auctorite, or defence. If any man also receyue hys marke in hys forehead, beleuynge their lawes to be a christē doctrine, or haue the prynte of hys seale vpon hys right hād which is to fashion hys outwarde workes after the same. The same man shall drynke of the wyne of Gods wrathe, which are the the dregges of the pure wyne poured in the cuppe of hys hygh displeasure. He shal tast of the euerlastyng dampnacion, that is reserued in the latter curse or fearefull sentēce of their most terrible iudge. To worshyp the beast and hys Image, is to accept them in conscience, and in the outwarde obedience with full consent of the hart. ffor that they blasphemously pretende, without Goods auctorite. As the Pope for Gods vycar or forgeuer of synnes, Mahomete for ỹ great Prophete of the Lorde, the rulers of the earthe for the Popes elder or ponger sonnes,

nes, for most christē kynges, and defenders of the fayth of that holy church.

4 To receyue the beastes marke in theyr foreheades and handes, is both to agre to suche decrees, tradycions, lawes, constitucions, actes, and proclamacions, as they vnder those tytles haue made, onely for their owne coueteousnesse and pompe, and neyther for the glorie of God nor yet for ỹ right maynteynaunce of the christen commō wealth, as I haue declared afore. And also to be sworne to thesame, to subscribe to it, to geue counsayl or ayde to it, to maynteyn it by learnyng, to minister in it, to execute vnder it, to accuse, punnishe, & put to death for it, or to thynke it lawful and godly with suche lyke.

5 These marked worshippers shall taste of the cuppe of Gods indignacion, of calamyte sorow and wretchednesse in the daies of their fall here, & after the last iudgement of vnspekeable paynes and most greuouse tormentes, in euerlastyng fyre prepared for the deuell and hys aungels.

6 The dregges that the Lorde hath powred out (sayth Dauid) shall the wycked of the earthe drynke. Cleane contrarye are these Aungels to the horned mynisters of

Antechriſt. ffor they mayntayne the Popes errours, theſe the onely veritees of Chriſt. They laboure for the glorie of theyr Pope, theſe ſeketh the only honour of God. Thei prate that theyr holy church ſhall continew theſe laye it ſhall doune with ſhame. They requyre worſhip to the beaſt & his Image, theſe wil report it blaſphemouſe, and the re warde therof dampnacion. Marke in theſe ij. ſortes the preachers of our tyme, & iudge which are of God. Againſt both beaſtes in in Chriſtes quarell ſhall thſe aungels contende. Agaynſt the Pope and hys biſhoppes, Mahomete and hys doctours, wyll theſe godly miniſters replye (whom ỹ lord hath ſent in this latter age for that purpoſe) condempning by the ſcripturs their auctorite, iuriſdiccīō, and power, declarying alſo the plagues that will fall vppon theim for witholdinge the truth of God in vnrighteouſneſſe.

7 ffor theſe Antichriſtes and their worſhippers with ſo many as beareth their token ſhall be punniſhed in fyre and brymſtone, before the holy Aungels, and before the lambe. ffyre ſhall be kyndled (ſayth Moyſes) in the anger of the lord, and ſhall burne vnto the bottome of helle. Vpon the vngodly

vngodly (sayth Dauid) shall he rayne snares. ffyre, brymstone, storme, and tempest shall be their porcion to drynke. The vehement indignacion and mightye iudgement of God, shall light vpon them, as vpō Sodome and Egipt, and shall bothe deuoure them and consume them.

8 And thys shalbe in the sight of Angels Which are not onely the spretes of heauē, but also the churche of the faythfull. Yea, the righteouse shall reioyce whan he seyth the destruccion, and shall washe hys hādes in the bloude of the wicked.

9 In the presence of the lambe shal it be also. ffor he is euermore with hys flocke, & shalbe vnto the ende of the worlde, wherin he shal sitte and condempne them.

The Text.

1 And the smoke of their torment ascendeth vp euermore. 2 And they haue no rest daye nor nyght 3 which worshipp ẏ beaste and hys Image 4 and whosoeuer receyueth the pynt of his name. 5 Here is the pacyence

of saynctes. Here are they that kepe the commaundementes of and the fayth of Jesu.

The Paraphrase.

1 And the smoke of their torment ascendeth vp euermore, as the flame of a fornace wyth most horrible stynke, for a perpetuall signe of their punnishment, lyke as it dyd from Sodome and Gomor, whan the Lord ouerthrew them.

2 So that they haue no rest neyther daye nor nyght, so many as worshyp ỹ beast and hys image, receyuing ỹ print of hys name.

3 Both in this lyfe are they cruciate with a troblouse and doubtfull conscience, & also after thys lyfe with vnspeakeable paynes. For neither shall there worme dye, nor yet their fyre be quenched, all flesh abhorryng them.

4 Thus shall they be with the beast tormented, which haue the spyrite of the beast. For lyke as all the faythful (whiche hathe bene frō the beg pnnyng) belongeth to one mistical body in Christ, and shalbe preserued by hym, so doth the wicked perteine to one mistical antechrist, hauing al one spyrite with hym, and so shall with hym perysh.

5 Here

5 Here is the pacience of the sayncte̅s. In thys lyfe are their troubles. No pleasure is for them in thys worlde, but hate, rebukes, slaunders, lyes, persecucions, and death of their bodyes. Their lyfe vpon earth is continuall affliccion, but glorioufe is the frute of their labours. Manyfold are the misfortunes of the righteoufe, but the Lord declareth them of all.

6 Here are they hered that kept the commaundementes and the fayth of Jesu. Here are they had in derision, that behaue them pacience, afflictions, nede, angupsh, labour strypes, imprisonment, and suche lyke.

7 Here are they chastened of the lord with many sore stormes, ỹ they shuld not be dāpned with thys worlde. Muche haue they here to suffre of enemyes, ỹ onely cleaueth to the worde of God in lyfe and doctryne.

The Text.

1 And I herde a voyce frō heauē sayng vnto me 2 write. 3 Blessed are the dead, which hereafter dye in the lord + (euen so sayth the spyrite) that they maye

reste from their labours: but their workes shall folow them.

The Paraphrase.

1 And I herde a voyce from heauē (sayth saynt Jhon) sayinge vnto me.

2 Wryte wyth thy penne, or marke surely this sentēce folowing for them that here suffereth in the truthes quarel.

3 Blessed are the dead, or they which are alredy departed, and that also shal hereafter departe in the Lord. Thys voyce from heauen are the infallible scripturs, assertayning the faith of Jhon, of the swete rest of the saintes in the handes of God. And that their ende is not without honoure, as the vayne sort supposeth, but they are counted amonge the dere chyldren of God. Let thē therfore that suffer in thys age be ernestly spreted, and not feare the tormentes of the enemyes in Christes cause.

4 For from hence forth (the spyrete sayth) that they rest from their labours. In a wōderfull quyetnesse dwell they, by the very sentence of the holy Ghost, and shall neuer more fele of any woo. God hathe cleane wyped away all teares from theyr eyes, all sorowes and payines from their bodies

the

the fyrst damngers beinge past. Happye are they therfore and most godly fortunate, that are slaine for Christe, because they will not worshipp the beast and his Image, nor corrupt their faith with their wycked lawes, but in a pure Christē beleue departeth from hence to the Lorde. Their portion is in the lande of the lyuinge.

5 For certeinlye their workes doth folowe them. The promised reward of God for cōstantlye standinge by the verite, for the frutes of their christen pacience, and for other exercyse of their faith, is euermore to theyr glorye present with them. Not as deserued of them, but of Christ, in whose fayth they wrought here, and for the promes sake, that they shulde be Gods heyres togither with Christ. The lyuelye worde also, whiche they they ernestlye receyued here and so roted in their fayth, wyl neuer suffre them to perish, nor to be hurt of the seconde death.

The Text.

1 And I loked, and beholde, 2 a white cloude. 3. and vpon the cloude one sytting like vnto ỹ one of man, 4 hauynge on hys

he ad a golden croune, ſ and in his hande a ſharpe ſyckle.

The Paraphraſe.

1 I loked yet further (ſaith ſaint Johan) and euidentlye before me apered a white cloude, whiche betokeneth the trewe miniſters of Gods worde. Whom the holy ghoſt calleth cloudes by Eſaye, Dauid, Peter, and Judas. ffor from them falleth vpon the people the ſwete droppes of his verytees.

2 White they are as milke for their faith in the worde. And for their Chriſten conuerſacion not blotted with hipocriſye of mens corrupted cuſtomes.

3 Vpon this cloude was one ſytting lyke vnto

vnto the sonne of man, whiche is verelye Christ, in his glorified manhode. ffor euermore is he amonge his trewe preachers, geuinge them suche vtteraunce and wisdome, as all their enemies are not able to withstãde. Alwayes walketh he among the .vij. candelsticles, which are his congregacions as we had afore.

4 He had vpon his head a golden croune, in token of his eternall and vncorrupt kingdome, and his hande a sharpe sickle, which is the sharpe iudgemẽt or rightuousnesse of his worde, for their with shall he reape hys latter harueste. Accordinge to his worde and promes shall he iudge good and euill.

5 This sickle receiued he of his euerlasting father, suche tyme as he gaue ouer vnto him his vniuersall iudgementes. By the order of this vision shulde the preachers seme in the last age of ỹ church, much to admonishe the people of the latter daye, with the comming of Christ again to iudge both the quicke and the dead as is in their crede, or beleue.

The Text.

1 And an other Aungel came out of the temple, 2 crienge with a loude voyce to hym that satte

on tye

on the cloude. 3 Thurst in thy sycle, and reape, 4 for the tyme is come to reape. 5 For the corne of the earth is rype. 6 And he that satte on the cloude, 7 thrust in his sycle on the earth, 8 and the earth was reaped.

The Paraphrase.

1 And an other aungel (sayth saynt Johan) came out of the temple, which is the congregacion of sayth, consecrated as an holye tẽple vnto God in the bloude of vndefyled lambe Jesus. This aungel betokeneth those iust men, that with Symeon and Anna the doughter of Phanuell, in this latter age are desperouse of the glorye of God, and of the fynall redẽpcyon of man from bodelye corrupcion.

2 These shall crye with a loude voyce, with a feruent spirite shall they call vnto Christe, whiche sytteth vpon the cloude.

3 And this shall be their sainge. Thrust in the sycle and reape. Sende forth thy liuing word. And lyke as it hath created all thynges, so let it now trye and iudge all thinges.

4 For the tyme is at hande to reape. For we are

we are those vp whom the endes of the worlde are come.

5 And doubtlesse the corne of the earth is ripe, the worlde is at the best that it wyll be. As it hath bene euer, so is it styll, altogether set vp mischefe. Let thy worde therfore fynysshe all, as it hath begonne al. With the breath of thy mouth, cõsume the great Antichriste, the man of synne, the sonne of perdicion, and the aduersarye that hath exalted him selfe aboue God. Poure out thy indignacion vpon the kingdomes that wyll neyther knowe the, worshyp the, nor alone call vpõ thy name. Thou hast called thy harueste the ende of the worlde, letit nowe fynysshe all in dede. Diuide the chaffe from the corne, the wicked sort from the righteouse. Gather the wheate into thy garner, and burne the chaffe in vnquencheable fyre.

6 And he that satte on the cloude thurste in his sickle on the earth, and anone the earth was reaped.

7 He hath sent his mightye worde, so quicke in operacion as fyre. Which shal not onlye consume the wicked generacion of the beast, but also reserue them to eternall damnacion.

8 The earth shall be cleared of them as of

all

al other fylthye corrupcions, and hell repleupshed with them, to their perpetual care.

The Text.

1 And an other Aungel came out of the temple, 2 which is in heauen, 3 hauynge also a sharpe syckle.

The Paraphrase.

1 And an other aungell (sayth saynt Johan) came out of the temple whiche is in heauen, or from the great numbre of aungels, hauinge also a sharpe syckle in his hande.

2 This aungel betokeneth those heauenlye spirites that the Lorde shal sende forth to gather together his chosen frō the. iiii. windes, whan his token shall apere in heauen. These are the reapers of ỹ Lordes haruest. These are they that shal go forth to gather al nacions, and to separate the gottes from the lā bes, the yll from the good, and shall cast thē into a furnace of fyre, where as shalbe wailynge and gnashinge of tethe.

3 And therfore is their syckle here named sharpe. None other is their syckle, but this appointed office. None other is their haruest, but this gathering togither. But these messangers shall not forth til they haue cōmaū-

dement.

demēt. And therfor saint Johan cōsequently.

The Text.

1 And an other aungel came out from ỹ aulter, 2 which had poure ouer fyre, 3 & cried with alou-de crye vnto him that had the sharpe sickle, & sayde. 4 Thrust in thy sharpe sickle, 5 & gather the clusters of ỹ earth, 6 for her grapes are ripe. 7 And ỹ aungel thurst in his sickle on the earth, 8 and cutte down the grapes of the vyneyarde of the earth, 9 & cast thē into the great wynefat of the wrathe of God. 10 And the wynefatte was troden without the citye, 11 and bloude came out of the fatte, 12 euen vnto the horse brydels, 13 by the space of a thousande and fyre hundred fourlonges.

The Paraphrase.

1 And

1 And an other aungell came out from the aulter which had poure ouer fyre. This is the Lorde Jesus Christe, whom Malachias calleth the aungel of the cõuenaunt that was longed for. He is the aulter of the righteouse, and by him are they a swete sacrifyce vnto God. Els coude they be but verye abhominacion. Tyll the iudgement daye shall he be an aulter of meanes makinge to God the father for vs. But that daye ones come, no longer shall he be an aulter or an aduocate, but go cleane from it. He shall than become a iudge ouer al the worlde, rewarding euerye one accordinge to their workes. Hytherto hath he mekely sitten vpõ the cloude, and not cutte with his syckle. He hath had in his hande the iudgement, and not iudged.

2 But now hath he poure ouer fyre. By fyre (which is vnder his obedience, as as are all other creaturs els) shall he at that daye iudge the vniuersall worlde. And more sharpe, vehement, quicke fierce, mighty, and terrible shall his sentence be to the wicked, than is any fearfull, flampnge, or cõsuming wylde fyre.

3 For with a loude voice shall he crye vnto him that hath the sharpe syckle. An ernest charge and commaundemẽt shall he geue at

that

that dare to ministers of his pre, for to cast them into exterpoure darkenesse, after thys sort here vttred in misterye.

4 Thurst in my sharpe sickle, and gather the clusters of the earthly vineyarde, for the grapes therof are rype.

5 Execute the vengeaunce committed vnto you, and rote out this ranke rioteouse generacion of the rauenouse Epicures.

6 ffor now are their mischeues at the full. Now are they most curious in their facions & fediges, most couetuouse in their cõpassinges, most vaine in their studies, & most cruel in their doynges. ffor with them shall it be (sayth Christ) as it was in the dayes of Noe and Loth. They shall builde & banket, ruffle and rpot, bye and sell, and plante for their pleasurs.

And sodenlye as a snare shall that terrible daye lyght vpon them vnbewares, as dyd death on the couetuouse iourer.

7 And the aũgel (sayth saint Johã) thrust in his sickle on ỹ earth, he cutte doune the grapes of the vpnepard of the earth, and so dyd cast them into the great wyne fatte of the wrathe of God.

8 Accordinge to their commission they shal plage the earthlye minded, for here is the

tyme paſt for the tyme commynge vſed, for the certaynte of it. With ſoden death ſhall they perce them in this worlde, that contemnynge Chriſtes doctryne hath folowethe the courſe therof in all concupiſcence.

9 And fynallye they ſhall throwe them into the lake of myſerye, the pit without water, into the ſtinkinge dregges of hell, where as fyre and brymſtone ſhall be rewarded to drynke. ffor the vineiarde of the earth is the carnal ſynagoge of Hipocrites, and the grapes therof are the glorpouſe glottons, and franke fedde porkelynges of that gredye gulfe, euen the enemyes of Chriſtes croſſe, whoſe God is their bellye, whoſe glorye is their confuſion, and whoſe ende is their dāmnacion, for they are earthlye mynded. This wineſat of the wratte of God is none other than his greate vengeaunce, to be poured vpon the vnfaithfull. Or els helle prepared for the deuyll and his aungels. Greate, not onlye for the innumerable multytude that it hath and ſhall receyue but alſo in that it is inſacyable.

10 And this wyneſatte was trodden wythout the cytye. Nothinge pertaynethe it to that cytie (of whom famouſe thinges are ſpoken) which the congregaciō of God, nor yet

to the

to the good creaturs of God. No, not vnto this worlde, which shal at that daye be tried and pourged by fyre. But vnder the earth shall it be, and farre without this world, secluded from the face of heauen in fylthye & vnspeakeable darkenesse.

11 For bloude wyll come out of this fatte, euen vnto the horse bridles. Wherin is expressed not only the terrour of the place, but also of the paynes ther in contained. For bloude shedinge and murther are thinges verye horrible and fearfull to beholde, containinge in them depriuacion of lyue, which is most terrible of all. The habundaunce therof betokeneth the greatnesse of the grefe in the sufferaunce of them. The treadinge doune also signifyeth, that no raysle towardes anye relefe is to be loked for of thē that be there. Vnto them which at that daye shal be in the cytye, wyl he that sytteth in the trone make all thinges newe. All dolour, affliction, sorow, payne, penurye, wrathe, condēnacion, and death, shall be past with them. Onlye shall they be trodden doune in this wynefatte of Gods wrathe, that lyued here lyke beastes without reason, and that wandred here lyke horses & mules in their owne fylthye lustes.

12 All shall be punyshed there, that was here vnbrydled, vnordred, and vngouerned after the worde & pleasure of God. And therfore it is here said, vnto the horse brydles. Euerye man shall receyue in bodye according to that he hath done, whether it be good or euyll. They that haue wrought the worke of God in fayth, shal reape accordinge vnto it. The brydles also betokeneth the measure of Gods iudgement, not as concerninge the time which is euerlastinge, but concerninge the payne ryghtlye measured accordinge to the iniquite. ffor the Lorde hath set his iudgementes ouer the wicked in white & measure, the stryppes agreynge in quantyte to the excesse of synne, so much torment to haue, as their reioyce hath bene in wickednesse.

13 The space of these terrible tormentes or punishmentes of hel, is a thousande and .vi. hundred forlonges. A forlonge of the Grekes is called the ronne of Hercules, and it is in lenghte an hundred .xxv. passes or stepes. And commonly they vsed accordinge to that lenghte, to measure their playenge places. Of whome Paule maketh mencion to the Corinthianes beynge Grekes, by them that ronneth in a course, & that proueth maysteryes. In this thousande and .vi. hundred

forlonges

forlonges here, is comprehended the whole and vniuersall course of the wicked for the iiij. quarters of the worlde. The numbre of an hondred is euermore an whole complete and perfyght numbre. And .iiij. hundred iiij. tymes numbred is .xvi hondreth, which maketh this numbre of a thousande and .vi. hondred, the numbre of .iiij. respectinge alwayes the .iiij. clymates of the worlde, whiche are the common habitacions of synners. In thē course they in all wanton kindes of lyuinge. In them worke they their mastries of al vngodlye obseruacions and false worshippinges, walkinge in the large or open waye which leadeth vnto death. Accordinge to the numbre and measure of this course, hath God here measured the place and punishment. Notwithstandinge neuer is he without mercie. Maruelouse he is in his workes and iudgementes, which are vnsercheable. Blessed is he that shall haue his part in the cyte or congregacion of the rightuouse, and that shall se the peace vpon Israel, whan the Lorde shall leade forth them with the cupll doers, that hath poked thē selues with their lawes. The Lorde graunt vs ones to tast the prosperyte of Hierusalem. Amen.

The xv. chapter.

NOt onlye for the common synnes of the worlde doth the Lord plage, but most of all for unthankfulnesse of all blasphemies the greatest. For that spurneth agaynste knowledge and directly worketh agaynst the holye ghost. A double destruccyon or decaye both of soule and bodye by the ryghtuousnesse of God must nedes folowe the wylfull contemte of his verye manyfestlye shewed and openlye thought. Yet is the Lorde so mercyfull, that he wylleth not the damnacion of a synner.

Suche compassyon hath he ouer oure manifolde weakenesse, that he pronouncyeth vs of his

of his moſt terrible plages, to call vs backe by feare, yf loue will not do it. As here conſequently in the firſt vpſpon of this preſent reuelacion to Johan, whiche foloweth after thys ſort in this .xv. and. xvi. chapters.

The Text.

1 And I ſawe on other ſygne in heauen, greate and marueloufe, 2 ſeuen aungels hauinge the ſeuen laſt plages, 3 for in them is fulfylled the wrathe of God. 4 And I ſawe as it were a glaſſye ſea, 5 myngled with fyre, 6 and them that had gotten victorye of the Beaſt, and of hys Image, 7 and of his marke, and of the numbre of his name, 8 ſtande on the glaſſye ſea, 9 hauinge the harpes of God. 10 And they ſonge the ſonge of Moyſes the ſeruaunt

of God, 11 and the songe of the lambe, saynge. 12 Greate and maruelouse are thy workes, lord God almightye, 13 iust and trew are thy wayes, thou kinge of sayntes. 14 Who shall not feare (o Lord) and glorifye thy name? 15 For thou onlye art holye, 16 & all gentyles shall come and worshyp before the, 17 for thy iudgementes are made manyfest.

The Paraphrase.

1 And I sawe (saith sapnt Johan) by the secrete goodnesse of my Lorde God, pet an other token in heauen, great and marueloufe, straunge and wonderfull. For in the churche or congregacion of God are euermore vttered his wonderful and depe iudgementes, vnto them onlye whom his grace appointeth, as vnto Johan. And this is the token in misterie.

2 Seuen aungels had in their hande the seuē last plages. Some expositours haue takē these aungels for the right ministers in the hy. ages of the chrysten churche. Some haue thought thēto be the peruerse preachers

and

and vngodly ministers of all the sayd ages suffred of God strongely to delude the vnbeleuers, that he whiche hurteth shoulde hurte styl, & that he which is in fylthinesse should styll be fylthy. Vnto euery age corresponding an Aũgel, to declare the nature of those decepthfull hypocrysyes and lyeng maysters. And thys maketh them so to vnderstande the text. They are here expressye noted to be in heauen. Amonge the congregacions of God are the false prophetes & dissemblyng hypocrites euermore, as the chaffe amonge the corne, the tares amonge the wheate, and the fylthy dregges among the pure wyne. ffor that kyngedom is as a nette throwen into the sea and gatherynge all maner of fyshes both good and badde. In all ages hathe the wycked generacion increased, to impugne the truthe, and stryfe to stande vp agaynst God and hys Christ whiche is none other after their mynde, than to minister the vij. last plagues here. ffor no poyson is to the soule so pestilent, nor yet venime so noysful, as is false doctrine. No plage can be thought more deadlye nor vpolet, than to depryue vs of that faith of that verye, and of that lyfe whiche is in Christ Jesu, or to bryng vs out of y waye

n.v. semeth

which he hath appoynted. And all thys seemeth no small lykelyhode of the iust vnderstãdyng of the text here. Yet geueth ffrances Lambert a farre better iudgement, callynge them the set sentences or vnvariable decrees of God, dissiuyng hys iudgementes agaynst the wicked in this latter age of the worlde, at their appoynted tymes to be vttered. ffor all these thinges are iopntly to be considered. These aũgels came not only from heauen, which is the cõgregacion (as they haue mencioned) but also out of the celestial temple of the tabernacle of testimonye, which is the omnipotent God and his Christ, as the .xvi. chapter here of declareth. They are also clothed with pure whyte lynnen, gyrded with golden gyrdels, thei haue goldẽ vyals deliuered vnto them by one of the .iiij. beastes, and one of them cõmoneth wyth Jhon, declaring vnto hym the iudgement & fal of the great whore. Whiche are no argumentes that they are here to be takẽ for yll preachers, though thei here ministre the last .vij. plages. Therfore shal we iudge them here to be Gods appointed purposes or eternally decreed pleasurs, agaynste the wilful obstinates & indurate rebellions to the ende of the worlde. These are called the

last

laſt plages, becauſe they fall in the laſt age of the world, whom Eſay, Hieremy, Oſeas and Micheas calleth the laſte dayes, Jhon the laſt houre, & Paule ỹ endes of ỹ world. Seuen are they named here in a vniuerſall reſpect both of the tymes, parſones, places and peruerſe doctrines of the whole world And alſo becauſe of the .vij. ſeales and ỹ .vij. trõpettes, to whoſe iudgemẽtes thei iointly agre, as in the next chapter folowing wyll apere more largely.

3 ffor in them (ſayth the text) is fulfilled the wrath of God. The indignacion of the Lord is in them wholy declared. ffor what hate can he ſhew more vnto manne, than to withdrawe frõ hym his grace, to leaue him to him ſelf, to ſuffre him in hys own blinde iudgementes, to geue him ouer to his own fylthy luſtes, and to ſende hym the operacion of errour to hys double dampnacion? A very fulfillyng of Gods anger is it alſo to appoynte vs a falſe Prophete or decepuable curate, a wanton Prynce or vngodlye gouernoure. Theſe therfore with ſuch lyke are thoſe plages, in whom is depely accomplyſhed the dyſpleaſure of God. And they are here named the laſte plagues, for after theym ſhall none other be ſeane, the latter

daye

latter daye fynyshynge and clearynge all.

4 And I beheelde (sayth saynct Jhon) in theesame sayd vysion, as it were a glassy sea or a great flowynge water in similitude of glasse, all myngled wyth fyre. None other is thys sea, but the precious verye of the Lord, so clere as glasse & so pure as christal Thys sea gushed oute of the harde rocke stone, that was cloue a sonder in the desart. When he sent forth his spirite, these waters flowed forth in habundaunce.

5 Most effectual and quycke is this sea. And therefore it is here noted an myngled wyth fyre, which signifieth the holy ghost. For neuer is the verytie wythout Goods spirite. A fierce fyery streme calleth Daniell thys sea All fyery is thy worde lord (sayth Dauid also) and therfore thy seruaunte loueth it. Thys is the fountayne of lyuynge water sprynging vp into the lyfe euerlastynge. Vnto thys water shoulde all they resort that are thirsty, therof to take refreshynge.

6 Vpon thys glassy sea were they sene of sayne Jhon, that had obtayned victorye of the beast, of hys Image, of hys marke, and of the numbre of his name By whom are ment those constaunt christianes, which

hath

hath for all ages firmely affermed ye truth.
ffor none aduersite declining frō it. Strōg-
ly haue these sence the Apostles tyme resi-
sted the aduersaries of God by hys onelye
worde, persistyng therin vnto the death as
dyd Steuen, Iames, and Antipas w̄ suche
other his faythfull witnesses. Victory haue
they gotten by fayth bothe of the beast and
hys Image, both of the greate Antechrist &
hys supporters, of the Pope and of Mahu-
mete, wyth theyr maintepners Emprours
kynges, and magistrates, and of all them
that vsurpe theyr title, name, state, auctori-
tie, pompe or power.

7 They haue blemyshed likewyse by the
said worde not onlye the marke of the beast,
which is a corrupted fayth, but also the nū-
bre of hys name, whiche is the denial of
God. Them haue they to theyr rebuke ytte
red, and to their confusion declared. They
haue proued their orders dampnable, their
doctrine deuelishe, their religion hypocre-
sye, and their spiritualte playn wickednesse
condempnyng them by the scriptures, as
vngodly dissemblers denyenge the Lorde
which bought them. These are they whom
the Lord tenderly norysshed, & graciously
brought forth vpon the refreshyng waters

con-

conuerting theyr soules to hys godly feare and loue.

8 These stande euermore on the glassye sea, they set sure fotyng vpō ỹ rocke stone. Unmoueably they perseuer in the truthe, neuer denyeng it afore men.

9 And they haue in their handes the harpes of God, whych the are deuoute myndes geuen all vnto godlynesse, and reioysing in spirituall thynges.

10 Harmoniously they singe the tunable songe of Moyses the faythfull seruaūt of God, and the melodiouse swete songe of the lambe Jesus Christ.

11 Of both testamentes they make vtterance, declaryng the wonderfull workes and terrible iudgementes out of the olde lawe, and out of the Gospell of gladnesse the moste swete mercy of the Lorde. Without ceasinge open they the scriptures vnto other inwardly reioising in spirituall hymnes and Psalmes, hauynge thys euermore for the standyng tenour of their songe.

12 Inestimably great is thy goodnesse, and wonderfully maruelouse are thy workes o Lord God almighty.

13 Just are thy promyses, and moste perfightly sure thy wayes, thou glorious king

of

of saintes, and gracious gyde of the godly beleuers.

14 Who shall not euermore feare the, o mighty lord? who shall not alwaps in hart glorifie thy blessed name?

15 Thou alone art holy, iust, & perfight, for none is there good but thy selfe onelye. Thou art our onely maker, redemer, & comforter. None other haue we for oure God but the.

16 No doubte of it but the tyme wyll be that all kyndes of people, both Jewes and gentyles, faythful & Heythē shal seke vnto the, and shal faythfullp in verpte & spryte worship before the, acknowlegpnge the for theyr onelp Lorde God.

17 Because thy wonderfull iudgemētes ꝑ somtyme were secrete, are now to ꝑ world made opēly knowen & manifest. Thoughe this song be litle & smal, pet is therin cōtayned all verite, ꝑ both Moyses & Christ confesseth at large. Moreuer whatsoeuer the scriptures cōprehēdeth, eyther of the great omnipotēcy of God or of his most woderfull workes, eyther of his louyng mercy or of hys benigne pyte towardes man of his glorious name or mighty power, or ꝑ he is to be magnified & feared, or how ꝑ ꝑ faithfull pertepneth

perteyneth onely to his kyngdome, or how that all people shall finally be conuerted vnto hym. All is cõpẽdiously in thys breue song here contained, what though it be not so worde by worde expressed. And as cõcerninge that is here last spoken, that his iudgementes are made manifest, it is to vnderstanded of those faythfull creaturs whome he calleth, clereth and iustifyeth, & of none other. For vnto them only are hys heauely veritees knowen, to whome he withsaueth to open them. Though the other outwardly se the iudgementes of God, yet do they not inwardly perceyue them, though they boast it neuer so muche. For it is not geuen them so to do. They must haue eyes & not se, eares and not vnderstande.

The Text.

1 And after that I lokied 2 & beholde the temple of the tabernacle of testimonye 3 was open in heauen. 4 And the seuen aũgels 5 came out of the temple 6 whiche had the seuen plages 7 clothed in pure and bright lynnen

nens and hauing theyr breſtes
gyrded wyth golden gyrdels. 9
And one of the foure Beaſtes
gaue vnto the ſeuen aungels 10
vij. golden vyalles 11 full of the
wrath of God, which lyueth for
euer more. 12 And the tẽple was
full of ſmoke 13 for the glorie of
God, and for hys power. 14 And
no man was able to entre into
the temple 15 tyll the ſeuen pla
gues of the ſeuen aungels were
fulfylled.

The Paraphraſe.

1 And anone after that (ſayth ſaynt Jhõ)
I loked yet more aduiſedly. And ſodenly
as it were, the euerlaſtyng temple of the ta
bernacle of witneſſe was open in heauen.
2 A miſterye this is verye earneſtly to be
marked, as a thynge of greate waighte.
The Lorde almighty is thys eternal tẽple.
He is the tẽple not made with handes, vn-
created, glorioůſe and ful of mageſtie, com-

prehendyng in him all thynges, & he within none agayne comprehended. He is the lord of all. He measureth heauē wyth hys span, he ouerreacheth all the worlde wyth hys iij. fingers. In hym we lyue, we moue, and haue our beynge. The tabernacle of wytnesse is the lambe Jesus Christe. He is that very tabernacle of God that was here amonge men, bearing that faithful witnesse which geueth wysdome to babes. He is the propiciatorye or mercye seate, wherein we are harde and forgeuen. Neyther was this tabernacle of thys manor buyldynge, but muche more perfyghte and greater. Thys holy is within the aforesayde temple, for Christ dwelleth in the father and the father in hym.

3 Open is thys temple in heauen, and the tabernacle seane, whan God is knowē by true preachyng, and Chrystes doctrine beleued. For he came into the worlde, and forthat purpose was borne, too beare witnesse vnto the truthe, whome the father wylled onelye too be harde, contemnyng fayth.

4 Thys temple and tabernacle open, or God and hys worde ones knowen in thys latter age, the seuen Aungels cōmeth forth.

The

The eternall decrees of Gods secrete iudgementes apereth, and are fulfilled in their tymes. As Aungels or messengers of God they haue in hys eternyte their iust plages in their season appoynted to be exhibited.

5 And therfore are they sepd to come out from the temple which is God. Nothynge hath he purposed to the worlde, but he hath decreed it afore the worldes constitucion. For hys purpose, mynde, and pleasure, is as he is, euerlastynge. And as it falleth too the worlde by hys assignemēt, it becometh a messenger, goyng out of the temple. So many hath he sent of suche messengers, as he hath fulfilled decreed purposes. And marueyl not though thei be here called aūgels, considerynge that it is the common maner of the holy scriptures euermore too call them Aungels whiche vttereth the will pleasure, and commaundement of God, as they do here. After thys sort are the prestes called Aungels, so is Aggeus the holy Prophete, so is saint Jhon Baptist, so are Christes disciples, and also the publyque preachers.

6 What the plages are that they shall shed out of theyr vyals, will be shewed clerely in the next chapter folowing one after

an other.

7 These aungels are apparayled in pure whyte lynnen, bryght shynyng as christall and gyrded about theyr brestes with gyrdels of fyne golde, which betokeneth theyr syncere clennesse, and theyr glorioυse perfightnesse. ffor what can be more pure & precioυse, than the eternall decrees of the lorde? What can be more perfight and glorioυse than his predifynyed purposes? The lawes of God are vndefyled, the testimonyes are true, the statutes are ryght, the wayes are sure, the commaundementes are clere, the iudgemẽts are godly, the wordes are pure and precioυse. Yea, the giftes that come frõ the father of lyght are euermore perfyghte and good.

8 The gyrdynge of theyr brestes, is the strenght spearynge vp of the secrete meanyng of Gods iudgementes from our carnall vnderstandyng, tyll suche tyme as he openeth them vnto vs by hys spyrete. ffor it belongeth not vnto vs to decerne such secretes as the father reserueth to hys owne power.

9 And one of the foure beastes or congregacions (sayth saynt Jhon) delyuered vnto the aforesayd .vij. Aungels .vij. golden vy-

als

als replenyshed wyth the wrathful displeasure of God whych lyueth for euermore.
Though the congregacions be in the fyrste chapter.vij.and in the forth.iiij. vnderstanded by the.iiij.beastes,yet are they here in thys place brought all vnto one,and called one of the.iiij.or els of the foure made one, for so muche as the vniuersal christē churche is of one consent,one faythe, one baptyme one God,and pertayneth to one Christ.
ffor so muche also as it confesseth, beleueth and teacheth one doctrine of health. One is my doue (sayth the holy Ghoste) one is my derely beloued darlynge. A beast is it here noted,as lyuyng in the flesche, and not yet mortified by death.
10 The vyals of Goods wrathe are the vngodly reprobates, fitte onely for destruction.Golden are they here named, because they apere glorioufe in the worldly iudgementes of men. Very paynted tombes are the dissemblyng hypocrites, within full of stinkynge bones. A shynynge name of lyfe haue they and yet are they inwardly dead. ffor all that they do is too be seane of menne.
11 ¶ ffull of wrathe are they, whereby is meant a synfull vnderstandyng, wyth dāp-

nable doctrynes. ffor very swyft are they to al vngodlinesse. The .vi. propertees haue they which the Lord hateth, and the seuenth which he vtterly abhorreth. A proude loke, a dissemblynge tounge, bloudy handes, a wicked hart, fete redy vnto mischief, ways to practise lyes, and sowynges of dissenciō amonge bretherne. These are geuen of the true Christen congregacion to the .vij. Aungels, or decreed purposes of God to be iudged as they haue eternally dissined. ffor none other is their continuall prayer, but that hys wyll be fulfilled, and that hys predyfined intentes agaynst the peruerse multitude be finished at their conueniēt tymes. None other is it too put into the Aungels handes the vyals of Gods displeasure, thā thus to committe them by faythfull prayer to hys purposed decrees or foreset ordinaunces.

12 But because that commonly whan Gods iudgementes begynne to ware knowen all thynges are commoned & troubled, therfore is it sayd here consequently that ỳ temple was full of smoke, by reason of the mageste of God and of hys glorious power. This smoke are certayn misteries, representyng vnto vs the hydden mageste of

Gods

Gods eternall presence. Whose brygh-
nesse can no fraple vnderstandyng abyde.
Nor, all the worlde coulde not sustayne it
if all thynges were open and playne con-
cernynge it. In no wyse coulde Moyses
presently se the face of God, only myght he
be suffred to se hys backe partes. For no
man can se God & lyue. Onely is he seane
here in thys lyke as in a glasse or vnder a
darke speakynge. He apereth vnto vs here
in a mistical smoke, lyke as he dyd too the
patriarke Jacob in slepe, to Moyses in the
flamyng bushe, to Helias in the hoole wynd
to the Apostles in dyuerp tonges, and vnto
Ananias in a secrete vision.

13 Vnder the shadow of figurate locucion
is hys glorie of the electe persones & fayth-
full beleuers knowen. The vnfaythfull re-
probates beholdeth the smoke, but neyther
perceyue they in it the glorie of God, nor
the mageste of hys presence. They neyther
conceyue hys wonderfull workes, nor yet
hys godlye iudgementes. Their folysshe
hartes are so darkened, that thoughe they
knowe God, yet glorifie they hym not.
They se the smoke and perceyue the worlde
troubled (as it is alwayes whan the verite
apereth) but neuer ye more fayth nor godly

knowlege haue they. But that which is vnto the faythful a rayse, is vnto thē a ruyne. That is vnto the other the power of God vnto health, is vnto them slaunder and folyshnesse. And that is vnto the other a sauoure of lyfe vnto lyfe, is vnto theym a sauoure of death vnto death. They remēber not that the Lorde came doume in fyre vnto Moyses vpon mount Synay whan it smoked altogether lyke a burnyng fornace, & therefore beare they awaye no glorifyed faces, or consciences deputed by a true perfyght faythe.

14 And no manne was able (sayth the text) to enter into the temple, tyll the seuen deadly plages of ỹ. vij aūgels were wholy fulfilled. ffor though the true beleuers perceyue in the misteries of the scriptures, the present mageste and mighty power of god yet enter they not into full knowledge of him, beyng as yet subiect vnto vanite. ffor here is theyr knowledge vnperfyghte, and theyr prophecieg also. And therfore aknowlegyng theyr imbecillite, and also wayting for the the reuelatiō of the chyldren of god, they saye with saynt Paule. O the wōderfull depenesse of the wysdome & knowlege of God. How incomprehensible are hys

iudgemen-

iudgementes, and howe vnsearcheable his
wayes.

15 And at this poynt shall they stylle be tyll
the last iudgement daye fynysshe all. ffor the
full enteringe into the temple is none other
than a whole perfyght or cõsummate knowe-
lege of God and his misterpes. Which can
not fullye be had, tyll that whiche is vnper-
fyght be done awaye, the creature delyue-
reth from bondage of corrupcyon. And tyll

death be swallowed vp, the vessel of corrup-
tion becommynge incorruptyble, and the
mortall bodye becommynge spyrytuall.
The ryghtwouse shall than shyne as doth

the sunne in the kyngdome of their father, and glyster as doth ỹ bryght starres worlde without ende. What the .vij. plages are, and what is their fulfyllynge, wyl in this chapter folowinge apere.

The .xvj. Chapter.

The Text.

1 And I herde a great voyce out of the temple, 2 sayng: to the seuen aungels. 3 Go your wayes, poure out your vyalles of wrathe vpon the earth. 5. And the fyrst went, and poured out hys vyal vpon the earth 6 and there fell a noysom and a sore botche vpon the men whyche had the marke of the beast, and vpon them that worshypped his Image.

The Paraphrase.

ANother great voyce harde Johan out of the temple. A perfyght, stronge, and ernest assuraunce had he of the Lorde by a spirituall premonyshment, that

the

the vnsearchable decrees of his sett iudgemē-
tes shuld be fulfylled at their tymes of hym
appointed. Yea, assertayned he was infally-
ble that they shulde in their dewe seasons
come to passe. ffor vnto his frindes openeth
he his secrete counsels alwayes, as he dyd in
olde tyme vnto his well beloued Israel, vn-
to Moyses, Zacharye, Ezechyel, and Da-
nyel, wyth such other.

3 And the voyce was vnto the. vij. aungels
vnder the. vij. seales openinge and the. vij.
trompettes blowynge after this sort. Go
your wayes forth fulfyllynge the purpose
ye be ordeyned vnto. Poure out your vyal-
les of wrathe vpon the earth.

4 Declare them fyrst of all to the worlde,
to be the reprobate vessels of dyshonour,
which of wylfulnesse contemneth my eter-
nall verytē. Consequentlye sende them into
most depe errour, that they may ware wor-
se and worse, and not onlye to erre in them
selves, but also to bryng other into errour,
that they maye receyue the double rewarde
therof, abiding my most fearfull iudgemēt.

5 And in such time as the Lorde appointed,
the fyrst aungell went forth vnder the fyrst
seale openynge, and poured out his vyall
vpō the earth. ffor in the fyrst age of ỹ chur-

che

che, to trye her as golde in the fornace, per-
mytted the Lorde by his eternall decree, the
malycious Synagoge of the Jewes to rage,
and to do their vngodly feates. In ỹ which
their furyous madnesse, not onlye dyd they
persecute the Apostles and fyrst preachers
of Christe frō cytie to cytie, but also peruer-
ted the earthlye minded multytude by ma-
nye and diuerse vngodlye kyndes of false
doctryne in hipocrysye. Of this sorte was
Himineus and Philetus, becomminge of
Sadducees false Christianes, and denienge
the latter resurreccion, whom Paule dyd ex-
communicate. So were also Phigellus and
Hermogenes, bringinge in agapne cyrcum-
cysyon with certain ceremonyall obserua-
cions to blemyshe the gospel of Christ. The-
se with suche lyke subuerted whole houses
(sayth Paule) teachinge thinges that they
ought not to haue taught for fylthye lucres
sake.

6 And whan they were thus by the decreed
purpose of God shed vpon the earth, or left
vnto their own earthlye beastlynesse, all de-
stitute of his grace for contēpning his word
so gracyously offred, there lyghted a nop-
some and rediouse botche vpon those men
which had the marke of the beast, or an vn-
christen

christen beleue through theyr perswasions.
7 And vpō thē also ẏ worshipped his Image, or accepted them for Godlye that made lawes repugnaūt to his lawes. ffor ẏ great headed Rabynes of the Jewes dyd not only spotte the consciences of the Israelytes their owne native contre men, but also of the Grekes and Latines, the Asianes & Romanes, compellinge them for their owne tradicions to make Gods commaūdementes of none effect. These hauinge a pretence of Godlye lyuinge, denyed the poure therof. Of this sort were they which entred into houses, & brought into bondage superstitiouse womē loden with synne. ffor a more depe vnderstandinge herof, conferre this with the fyrst seale openinge and the fyrste trompet blowynge, and lykewyse the other. vi. folowynge.

The Text.

1 And the seconde aungel shed out his vyall, 2 vpon the sea, 3 and it turned as it were into the blode, 4 of a dead man. 5 And euerye lyuinge thynge dyed in the sea.

The

The Paraphrake.

2 After this went forth the seconde aungel of the seconde Seale openinge, estundinge his vpall vpon the sea. Accordinge to the decree of God almightye for the seconde age of the Christen church, regned amonge the Christianes deceithfull brethren and pernerse teachers, betrainge the trewe ministers & deliuering thē vnto death for Jesus Christes sake, that his lyfe myght be seane in their mortall flesh. ffor in this lyfe he proueth his electes with Abraham and Job to saue thē, and to make them iust folowers of Christe, whō it behoued to suffre afore he entred into his glorye.

2 Vpon the sea or wauerynge multitude was this vpall shedde. Vnlye are the false prophetes receyued and taken of the folishe fantastically, and slypper wytted soft, as a rede shaken of euerye wynde. None regardeth them which hath set sure fotynge vpon the harde rocke Christ. Such a vpall or vessell of Gods Ire was Mair the Idompte which made the Talmud of the Jewes, a boke more than x. Bybles after Manelerus and other Historianes, full of blasphempes and lyes cōdemning the doctrine of Christ. So was Rabby Moyses the Egyptiane, Rabyna,

Rabyna, and Rabasles with suche other com
pynge the same.

1 Al bloudy was this sea, ỹ vial ones shed
de ther vpon. All fleshlye were the people in
their iudgementes, their hartes fulfylled
with cruelte and murther against Christes
trewe witnesses, through their peruerse prea
chinges. Yea, in that furyouse rage they
thought they dyd God great good seruyce
whan they put his seruauntes vnto deathe.

4 This bloude was also in a maner as the
bloud of a dead man. ffor dead was the doc
trine that they taught, euen the fleynge let
ter it self. Dead were also their ceremonies,
their rytes, and their pdell obseruacions.
So that euerye spurige thinge dyed in that
bloudy sea. All they whiche semed through
glytteringe hipocrisye to lyue, wanted the
verye lyfe whiche is hidde in Christe, and
that ryseth of faith in his lyuinge worde. So
dyd they also which depended all vpon the
vayne pleasurs of this lyfe, exercisinge here
selfe in ydle wordes and doinges. Ney
ther were they out of the same daūger, that
fell from the verye ones knowne, nor yet
they which durst not receyue it for feare of
persecucyon, but both perysshed in this sea.

The

The Text.

1 And the thirde aungell shed on hys vyall, 2 vpon the ryuers and fountaynes of waters, 3 and they turned to bloude. 4 And I herde an aungel saye, 5 Lorde whiche art and waste, 6 thou arth righteouse and holye, 7 because thou hast geuen suche iudgementes. 8 For they shed the bloude of sayntes and Prophetes, 9 and therfore hast thou geue them bloude to drinke, for they are worthye. 10 And I herde an other aungel out of the aulter, 11 saye. 12 Euen so, Lorde God almyghtye, 13 trewe and ryghteouse are thy iudgementes.

The Paraphrase.

1 Next in his course went out the thyrde aungel, vnder the thirde seale openynge, and he

poured out his vial vpon the watery floudes and fountaines, and all they became bloude. By his set decree for the third age of the churche, suffred the Lorde false heretiques to rage in all kindes of errour, strongely to delude the vnbeleuers.

2 These lighted vpon the swete waters, by whom are ment the sacred scriptures refreshinge the dry soules. Who so euer drinketh (saith Christ) of the waters that I geue, he shall neuer be more a thirst.

3 Of these waters haue they defyled both the riuers and welspringes with bloude. Both the lawe and gospell, the figure and verite, the commaundemēt and promes, the doctrine of prophetes and Apostles haue corrupted with their false interpretacions and gloses, with frowarde drifftes and opinions, with vaine tradicions and worshippinges, and with carnall wisdome and murtheringes. Of this sort were Eutices and Arrius with such other lyke, as in the. viij. chapter afore.

4 And I harde (saith saint Johan) an aungell, betokeninge those syncere witnesses, to whom God hath opened for that age his secrete iudgemētes. And this aūgel said,

1 Omnipotent creator and Lord which art

not only of thy selfe at this present instaunt, but wart also esceniallye in thy self without begynnynge.

6 Thou heauenlye Lorde art, faythfull in thy wordes and holye in thy workes.

7 For as it apereth before our eyes, the decrees and forindgementes that thou madest afore, are now fulfylled in effecte.

8 For the relygyouse murtherers that of cruelnesse caused the bloud of thy holy saintes and Prophetes, Apostles and preachers to shedde, haue now by thy iust appointmēt verye bloud to drinke as they are most worthye.

9 For slayinge of them whose message they contemned, they had their iust plage. Not onlye became they vayne in their thoughtes, their folyshe hartes darkened (not vnlyke to them that hath eares and heare not, eyes and see not) but also there remayned vnto them after this life a perpetual vengeaūce without mercye for their cruel oppressiōs, as a due rewarde of their erro ur.

10 Yea an other aungel harde I (sayth saint Johan) euē out of the aulter which is Christ. This aungel signifyeth those witnesses that somtyme confessed the treuthe here, and now resteth from their labours in the Lord.

These

These though they be departed, affirme that the other hath sayd afore. In token that now beinge departed they forget not that treuth which they afore confessed, ipuinge stpll pet in the same. He that holdeth my worde (saith Chpst) shal neuer tast of death.

11 And this is their sapnge in mpsterpe, or wordes comprehendinge their secrete confesspon.

12 Euen so Lorde God almpghtpe. As the ipupnge beleuers saith of the by mouthe, so sape we nowe in the spzete.

13 That thy decreed indgementes are euermore trewe, and thy maruelouse workinges rpghtouse. The fpzst is called in some trāslacions the aungel of waters, the other here reported to come from the aulter, to spgnpfpe both sortes.

The Text.

1 And the fourth aungel powred out hys vyall, 2 on the sunne. 3 And power was geuen vnto hym to vexe men with heate of fyre. 4 And the men raged in great heate, and spake euyll of the name of God. 5.

which had power ouer those pla
ges, 6 and they repented not
to geue hym glorye.

The Paraphrase.

Consequently by the apointment of God,
the forth aungell in the forth seale openynge
pured out his bpall of Gods wrathe on the
sunne. As the Lorde had eternally perfyred,
in the forthy age of the Christen churche. For
the whole worldes punishment, was Christ
fore blamished whiche is the clere sunne of
righteousnesse. Fore dyd the dissemblinge
Antichristes in those dayes darken the trew
glorye of God with their manifolde sectes
of hypocrisye. The pope had for his part an
innumerable swarme of shorne smered So-
domites, and Mahomete a foule flocke of
frantike fabillers, which with their newlye
pointed relygyons and prodigiouse obser-
uacions, made fyrst all the worlde to won-
der and than to worshyp Belial for Christe,
takinge darkenesse for lyght, and synne for
ryghteousnesse.

2 These beinge verye aduersaryes vnto
Christe, toke vpon them his auctorpte and
state, the one boastinge him selfe for his ge-
nerall vicar in earth, the other for the great
prophete of the Lord, and so were receiued of

the

the execrate worlde. Nedes wolde they seme to be the sunne, beinge the verye shaddowes of death.

3 Permitted was this herlackye sunne to vexe men with heate of fyre. Sittinge in the temple of God which is with in man, with suche wicked lawes as they made vnder the name of God and of Christe, they terryble vexed, tormented, and cruciated the weake consciences of men, leauinge them commonlye in most peinefull desperacion.

4 So that the men raged in greate heate, speakinge euyll of the name of God, which had poure ouer those plages. At their abhominable perswasyons was Christe of them not taken for a mercyfull sauer and gentyll redemer, but for a frowarde chorle and vntractable tiraunt, vnlesse he were mollyfyed by the merites and callinges vpon of other, and that coulde not be had without money.

5 Poure hath the Lord ouer plages, to holde them or remoue them. By his ryghtfull iudgement, at his owlye pleasure he hardeneth. As the potter maye he breken them, or make them vessels of dishonour.

6 In nowyse dyd this peruerted multytude repēt their wicked blasphemies to geue him glorye, for all their confessyons, masse hea-

ynges, ppigrymages and satysfaccions without numbre. ffor they were not accordinge to his prescrypcion.

7 After none other sort he be pleased and glorysyed, than he hath by his scriptures appointed. Nothynge lesse are their fantasyes than trewe repentaunce.

The Text.

1 And the fyfte aungell poured out his vyall, 2 vpon the seate of the Beast, 3 and hys kyngdome wared darke. 4 And they gnewe theyr tonges for sorowe, 5 and blasphemed the God of heauen for sorowe, and payne of theyr sores, 6 and repented not of theyr dedes.

The Paraphrase.

1 In order succedeth by the diuine ordinaunce the fyfte aungel vnder the fyfte seale openinge, poure out his vyall of Gods indignacion vpon the seate of the beast. After none other sort than the Lord had afore predisposed for mans vnfaythfulnesse sake, was the proude beastlye kyngdome of the papa-

cie,

cie, and the execrable regne of Mahomete replenyshed wyth all fylthye abhominacions vnder the sunne. ffor in the other age afore they dyd but crepe into the hartes of men through the glytterynges of hypocrysy and dyssymulate sanctyte.

2 But here haue they obtayned the poure seate, and auctorite of the beast, and so gotten vnto them the myghtye Monarchies of the vniuersal worlde. Here reigned they without checke in all vayne glorye, hautynesse, malyce, pryde, murther hypocrysye, superstycion, Idolatrye, and blasphemye of Gods name.

3 And therfore their kingdomes as all one in duplishnesse, became all darke, without the lyght of Gods verye, full of the stynkynge smoke of the bottomlesse pytte. Than went the locustes abrode, & fylled the worlde with ignorannce and blyndnesse.

4 Euerye where gnewe they their tonges for verye sorowe In detractinge the verye, much greke they suffred in their desperate hartes, their wormes not dienge, nor theyr fyre quenched, the scorpiōs of the earth stingynge them also.

5 Spightfullye they blasphemed the omni-

 potent

potent Lorde of heauen for verye anguishe and dolour of their sores and woundes. ffor none other are the frutes of a desperate conscience thā blasphemies of God, as in Cain, Judas, and such other lyke. None other are the vtterances of an vnpenitent hart, but heaupe hatefull murmuringes.

6 And therfore it followeth, that they repented them not of their dedes. ffor in a crucyate or fearfullye vexed conscience can neuer dwell trewe repentaunce. So vnquietnouse alwayes is the folyshe desperate mynde, as is the troubled rayinge sea. A wicked hart is laden with sorowes heapinge synne vpon synne, the Synagoge of proude hipocrites hauinge no helth. In the fyft seale opening and trompet blowinge, is more of this misterye declared, which agreeth much with this vial of God, lyke as doth the other with the other in their numbres, though not in theyr fygurs.

The Text.

1 And the fyrst aungell poured out his vyall, 2 vpon the great ryuer of Euphrates, 3 and the water dryed vp, 4 that the waye

of the

of the kinges 5 of the East shuld
be prepared. 6 And I sawe thre
vncleane spretes lyke frogges
7 come out of the mouthe of the
dragon 8 and out of the mouth
of the beast 9 & out of the mouth
of the false Prophete 10 for they
are the spretes of the deuyls 11
workyng myracles to go oute 12
vnto the kynges of the earth, &
of the whole worlde 13 to gather
them to the battayle 14 of the
great daye of God almightye.
15 Beholde I come as a thefe 16
happye is he that watcheth 17
and kepeth hys garmentes 18
least he be founde naked 19 and
men se hys fylthynesse. 20 And
he gathered thē together into
a place 21 called in the Hebrue
tonge, Armagedon.

The Paraphrase.

1 In course now folowethe the sixt angell of Gods appoyntment, vnder the sixt seale openinge, sheddyng out hys Irefull vyall vpon the great ryuer Euphrates, a flood of the Assyrianes or of Babylon, betokenyng in mistery the pleasaunt possessions & wauerynge delyghtes of the Papisticall clergye with suche lyke.

2 Into all filthy desires of carnall and worldly lustes gaue the Lorde their hartes ouer in the sixt age of the Christen churche for theyr vnbeleuers sake, to do those thynges, which are vncomly and beastly. So that all theyr studye, trauayle, and labour, sought to none other ende, but onely to habunde in them. Wholye were they geuen thereunto, & nothynge to the glorie of God in all theyr practysed obseruacion.

3 Yet were the waters therof in processe of tyme dryed vp. Theyr welthy pompes, possessions, and pleasurs (their falce feates once knowen) are and shalbe clerely taken awaye from them. For after Jesus Sprach the plante of sinne shalbe roted oute in the proude Synagoge of the wycked.

4 And all thys shalbe to prepare the waye of the kynges, from the sprung of the sunne

sunne. Neuer shal the gouerners walke in the wayes of the Lord, nor rule accordyng to Christes doctryne, nor yet that doctrine be aperet and open, til the waters be dryed vp, not one droppe remaynynge. So longe as the prestes dwel in wanton delightes & vayne pleasurs, either are the princes chyldysshe or els tyrannouse, according as theyr nedes requyreth.

5 Neuer are they kinges from the spring of the sunne, or according to Christes rule, seekyng Gods honor with Dauid & Josias. In Englande by the Gospell preachynge haue many of these waters bene dryed vp in the suppression of monasterpes, priories couentes, and fryers houses, yet are not all thynges brought vnto Christes clere institution. A syncere Christē order can not yet be seane there. And a great cause why. ffor all is not yet dryed vp there. The bishopes reigne stylle in as much vayne glorious pompe, and wyth as many Heythnysh obseruacions as euer they vsed. As cruelye harted, and as blouddye mynded are they yet as euer they were afore no myschyefe vnsought to holde in the waters. Marke howe Wynchester, Durham, Yorke, London, and Lyncolne wooreth, wyth suche other

other pleasauntly disposed Euphratyes. But be of good comforte and praye in the meane tyme. For the holy Ghoste promiseth here they shall wonder awaye, wyth all that the heauenly father hath not planted. All that generacion wyll the Lordes breath consume. Nowe is the axe layed too the roote of the tree, to hewe doune the vnfrutefull braunches, the woodred reserued to vnquencheable fyre. God graunt the Princes at that daye more christenly to bestowe the waters of Euphrates than they haue yet bene bestowed, no prouisiõ made for the poore, nor yet order set for the Gospell preachyng. For great part of it is now turned to the vpholdyng of dysse playnge, maskynge, and banketynge, yea (I wolde I could not by iust occasions speake it) hyrbyng, whorying, and swearyng, the tounes peoples, & householdes miserably decayed, which wyll not one daye be vnplaged, vnlesse they repent.

6 Furthermore I sawe (saith saynt Iohn) in thesame selfe vision, thre vncleane spretes one commyng out of the Dragons mouth whiche signifieth sathan the deuel, an other out of ỹ beastes mouth, betokenyng ỹ vniuersall Antichrist, and the thirde out of the false

ille Prophetes mouth compared afore to
the two horned beast. And all they semed in
maner as frogges, both in their colours &
facions.

7 Idolatrye was that vll spirite, whych
first went out from the serpent, and hathe
contynued euer sens in the worlde vnder y
coloure of good woorkes, as pylgrimage,
deuocion, and laboure.

8 Errour in abhominable filthynesse
was the spirite which came frō the beastlye
Antechrist defilyng the whole christianitie
with innumerable superstitious vnder the
coloure of chast lyuynge, in priesthode, sa-
crifices, and ceremonyes.

9 Hipocrisie was the foule spirite whiche
shewed from the false preachers, poisoning
the catholique fayth with false doctrine vn-
der the coloure of religion, pretendyng ab-
stinence, prayer, and clennesse. These .iij.
wycked spirites are not all vnlyke too the
wylde fyre, smoke, and brymstone, wyche
the terrible fierce horses cuometed in the .ix.
chapter of thys present prophecye. ffor cur
sed, false, and vnpure they are. Their dos-
trine is wickednesse, lyes, and deuelyshe-
nesse, and the execrable wisdome of y flesh.
In maner of frogges are they here descry-
bed

bed for theyr diuersite of colours in ceremonyes, doctrines, and sectes, for theyr filthye dwellyng in the dyrtye tradcions of men, & for crookelynge of theyr vnknowen psalmodye and scrupee, disquietyng with their pole customes the consciences of ỹ symple multitude.

10 These are the very spretes of deuyls, the pypes of sathan, worchyng such signes and myracles as wolde decepue the verye chosen persons, and bryng thē into errour of it were so possible. But the Lorde euermore defendeth hys.

11 A strouge power haue thei by the workynge of sathan to shewe lyenge wonders and decepuable signes among thē that shal perysshe for detestyng the trut he.

12 These shall by the permyssion of God be suffred to go at large, they shal strongly delude the kynges of the earth, and blynde the gouernours of the vniuersall worlde, makynge them dronken wyth the cuppe of all abhominacions.

13 And all thys shall they do too gather them together by theyr wicked counsayls, and to bryng them into one cruell consent of battaylynge agaynst Christ and hys mē bers, to recepue the penaltie thereof in the

great

great daye of the Lorde almightye.

14 Moste beselye they gather them to bat taple, whan they moue them to persecute ȳ iuste beleuers with full vngodlye actes, as now moste of all in oure age, whyche God hath promysed in shorte space to reuenge. Of this will more be spoken in the. xix. chapter folowyng. Leaste any man knowyng the truthe ẅoulde tangle hys owne conscience with their spiritual sorcerpes for feare of princes lawes, vnder the vayne hope of repentaunce, in the ende of theyr lyues, it foloweth in playne sentence.

15 Beholde (sayth the lord Jesus Christ) or earnestly take hede vnto it, for I come daungerously vnloked for, as commonlye doth the thefe, too thy hyndraunce if thou watche not in faith, but lyue in supersticiō. Though thys, not without reasonable cause maye be taken in a generaltie for the laste iudgement daye, yet is here spoken partycularly of euery maunes departynge. As a premonyshmente, he geueth thys here of loue, leaste any man should perysh without warnynge.

16 Blessed is he (sayth that Lorde) which watcheth in the true Christen beleue, and

lyueth

lyueth not in the vayne but in the sure hope of lyfe, sealed with the iust promises of god ffor all that he doth shall prospere, & turne hym to greate aduauntage in the conclusion.

17 Happy is he also that holdeth fast vnto hym his garmentes, or workes of Goods prescripcion (whyche are the frutes of the spirite) or that hath done on the Lord Jesus Christ, gyrdynge hym sure vnto hym selfe by fayth.

18 Least he be founde a naked hypocrite without fayth, herpte, iustice, charite, with suche lyke, or least the rpghteouse numbre at the latter daye se hys fylthinesse vncouered, and reiopce at hys condempnacion.

19 He is blessed whych at that daye shall be couered wyth the whyte garment of the lambe, not hauynge hys synnes imputed vnto hym.

20 To shewe the certaynte of the afore sayde battayle. Saynt Jhon sayth that the deuel gathered together those wicked rulers into a certayn place, called in the Hebrue tonge Armagedon. The vncleane spirites ẏ afore are named thre of theyr diuerse worksynge in the Dragon, beast, and false prophete are here broughte into one, as all

afore

of one lyeng spyrite, whome Christe calleth the father deuill. Thys one lyenge spyrite which hath bene a murtherer from the beginnyng, comprehendyng in hym all vncleane spyrites, lyke as doth the beast al Antechristes, hath combyned together into on execrable zele of fatherlye tradicions, all vayne glorious and vngodly mynded gouernours agaynste God and hys Christe. And this hath not bene without the secrete permission of God, willyng to proue hys electes by stronge sufferynges, that they myght receyue at hys hande the rewarde of stronge victorie, or of hys habundaunte ryches.

2 Thys place here called in the Hebrue Armagedon betokeneth in misterye an hyl of delectable frutes, interpreted of some for the hyll of the Gospell, and is commonlye taken of the Hebrues for that is swete or of value. And thys without fayle is ỹ church, which oft tymes in the scriptures is called the pleteouse hyl of God, the hyll of Gods house, the hyll of myrhe, the hyll of olyues, the hyll of Syon, Carmelus, and Libanus with suche other lyke. In thys mouñte euermore are they bent to battayle. There slee they the innocent lambes of Christe. All

theyr power, malyce, and tyrannie, is there extremely vttred at the Antechristes labour and despyte, whiche are excedyngly dronke in the bloud of holy martyrs, whiche hath bene shedde vpon earth from ỹ righteous Abel vnto this daye. But whan the almighty set teth kynges vpon the earth, it shalbe clere euen in the darkenesse, that the hyll of Basan is Gods hyll.

The Text.

1 And the seuenth Aungell poured out hys vyall 2 into the ayre. 3 And there came a great voyce oute of heauen frome the seate, sayng. 4 It is done. 5 And there folowed voyces, thonderynges, and lightenynges 6 & there was a great earthquake 7 such as was not sens mẽ were vpõ earth so mighty an earthquake and so great. 9 And the greate cytye was deuided into thre partes. 10 And the cytyes of the nacions fel. 11 And great

Babylõ

Babylon came in remẽbraunce
before God 12 to geue vnto yer
the cuppe of wyne of the fearce
nesse of his wrath. 13 And euery
Ile fled away 14 and the moun
taynes were not fou[n]de. 15 And
there fell a greate hayle 16 as it
hadde bene talentes 17 oute of
heauen 18 vpon the men. 19 And
the men blasphemed God, be-
cause of the plage of the hayle
20 for it was great, and the pla-
ge thereof was sore.

The Paraphrase.

1 ffynally the seuenth Aũgell went forth
vnder the seuenth seale, openynge as God
had eternally determined, throwynge out
the content of hys vyall into the ayre. ffor
the seuenth age of the Christen churche by
the very set purpose of God, are many cõ-
uerted to the truthe, & become wyth Paule
the vessels of election, that afore were with
Judas the vessels of wrathe vnder the
greate aduersarye of God. Neyther is

it any blemishe vnto them to be called here that they were afore, vpals of wrath, considering that Simon leprosus, beynge ones healed of hys leprosye was euer after called a leper. In case lyke Paule, after hys conuersiō was not ashamed to reporte himselfe both a Pharise and also the sonne of a Pharyse.

2 These, by the myghty determinaciō of Gods stronge iudgement, are sent into the ayre. Wolt effectually are they lyghtened wyth the spirite of God, & prouoked stifye to stande vp agaynste the aereall powers reygnynge in the fickle fantastical Antechristes and hypocrytes, condemnynge by Gods worde their vniuersal doctrines and deuelishnesse. These powers are no lesse than deuyls, whome Christ calleth fowles of the ayre, Peter and Jhon mannis aduersaryes, and saynt Paule the gouerners of these darkenesses in spyrytual wickednesse.

3 Whyles these thynges are in doynge, out of heauen, which is the vniuersal cōgregacion, yea, from the verye trone of God which is the elect faythful number (for they are onely the seate of God) came a voyce of reioysing, sayng after thys sorte.

4 It is done. All thynges are fynyshed.

Christes

Christes glorie ones manifestly knowen, & the worlde is at an ende. The wycked hath done all theyr mischiefes, and the numbre of our brethern is fulfilled. Thus shal thei preache a full deliueraunce of the captyues and the perceable peare of the Lord. Thys is the silence of an halfe houre space mencioned afore in the.viij.chapter, and the returne of thys worlde vnto Christ in the.xij. chapter. Not that there shall in those dayes be no enemies (for the remnaunt shall styll remayne) but that they shal not then openly dare rage, persecute, and kyl, the worlde beynge at suche a vniuersall quyet.

5 Yet shall there happen in those dayes voyces, thonderynges, and lyghtenynges. Voyces of swete blessynges and delectable promyses to the faythful congregacion. Thonderynges of terrour to the vnfaythfull multitude, cõmaundynge thynges cõtrary to the flesh. And fearfull lightenynges of condemnacion to the reprobate hypocrytes and desperate obstinates.

6 And all from one worde of the Lord, or one Gospell preachynge in dyuerse respectes, no small earthquake folowynge vpon the same. What cõmocions, heuy complaynt es, fearful tremblynges, sorowes, erpes,

grekes, syghynynges, waylynges, grudgynges, gruntynges, gronynges, weppynges, and handes wrynggyng will be among the earthly mynded Antechristes and hypocrites, bishops, prestes, prelates, holy water mõgers, and parysh clarkes, lawers, whores, caruers, paynters, and ware sellers, whan theyr whorysh church shal be turned ouer by the iudgement of the sayde worde. it is easy to coniecture.

7 Such a one wyll this earthquake be (sayth the text) so mighty and so strong, as neuer was yet sence men warre vpon the earth, or sence that earthly generacion first beganne. Than shalbe cleane taken awaye the carnal church of antichrist or the smerd Synagoge of shauelynges. Neyther shall the Pope with his disgysed rable any more be seane here, nor yet Mahomete with hys monstreouse muster.

8 In suche wyse shall their lawes, sectes and ceremonies be destroyed in those days that no manne shall be founde so bolde as once to allowe one of them openly. Than shall the glory of Christes name shyne the worlde ouer, he makynge of hys enemyes hys fotestole.

9 Moreouer in this terrible earthquake the

the greate spirituall cytie called Sodome & Egypte, or the holy whorysshe mother the church shalbe dissevered into thre partes, of the whiche ij. shall stycke to be wicked, & thyrd converted vnto Godlinesse. Twoo partes shalbe dispersed (sayth Zacharye) the third shall remayne to the Lord. Of them which have and shal go out of mynsters and monasteries, colleges and coventes, churches and clopsters, parrysshes and nonneryes, one sort shall inwardely be geven to Antechristes superstitiousnesse and Hipocresye. An other sort vpon diverse fleshly considerations, shall fayntedly fall to the Gospell. The thirde sort only of love towardes god and zele of healthe in their neyghbers, shal vnfayntedly cleave to the scriptures. Thus shall the vngodly sort be coupled styl with the Godly in everye lande and prouince, & be the muche greater numbre. Yet shal they for that tyme attempte nothynge agaynste them, the truth so strongely repugnyng. Nevertheless yet it is not too be thoughte that they shal than have nothinge to suffer, considering that it is a kingedō of sufferaūce. Christ to be head of that congregacion suffred once incommodite or other allwayes,

so longe as he was here lyuynge. It shall therfore behoue them, which are hys mistical membres, alwayes to suffre. For the seruaunt is no better than hys lord, nor the souldiour than hys head captayne. And to make hys good, the lord sayth in Zacharie. The same thyrd part wyll I leade through fyre, and pourge it as syluer or golde in the fornace. Than shal euery godly creature folowe Christ in bearynge hys crosse. They shall mortefye their fleshely membres, slayenge all fornicacion, filthynesse, Idolatry, couetousnesse, pryde, angre, and malyce. They shall helpe, suffre, and forbeare one an other, hauyng pytefull cōpassion vpō ỹ weake, sycke, & nedy. No duty belongyng a christian shall they leaue vndone.

10 Therfore thys great or general cytie thus deuided, all other particuler or nacional cyties must also fal. The blasphemous Pantheon of Rome once perishyng, all other churches of the vnfaythful must nedes folowe sone after in their course. For the foundacion taken away, the buyldinge can not endure. So that from thens forth shall be no Poppish sectes, no superstitious ceremonies, no Heythnish obseruacions, nor open Idolatry in all the worlde. But whan

the

the remnaunt of the wycked shall attempt a
freshe to rayse vp agayne suche abhomma-
cions, the Lorde shal sodenly without war-
ninge fall vpon them with his most fearful
and terrible last iudgement.
11 Great Babilon the aforesayd mother of
all whoredome and fylthynesse, shall than
come in remembraunce before God. He shal
than consyder her abhominable blasphemy,
her pride, cruelte, murther, and sinnes with-
out nombre, waienge them in right balaun-
ce accordinge vnto iustice.
12 He shal also reward her to drinke, ỹ fear-
ce cuppe of his wrath or wine of his great
indignacion, which is the perpetuall death
of soule. The verye dregges of his Ire shall
she tast, yea vnspeakeable sorowes and pay-
nes without ende. For none other is it to co-
me in remẽbraunce before hym at that daye,
but to be condemned, and receyue punish-
ment accordinge to her dedes.
13 Than shall leuerye Ile (which is a place
of refuge within the sea) flee awaye and not
tarye. The mountaynes that are wonte to
geue socour vnto them that be on the lande,
shall not at that daye be founde. No comfort
shal she thã haue nor sure helpe anye where.
14 No remedye wyll be at that daye to flee

from the fearfull face of the iudge. Than wyll neyther meryes yet soule masses helpe, neither blessynges nor knelynges, sacrifices nor sensynges, wawlinges nor ringinges, bussynges nor syngynges, but will she nyll, she nedes must she abyde his heuie and terryble sentence.

15 And there fell great hayle (saith the text) as it hath bene waighty talentes. Alwayes must it be remembred that commonlye the tyme past is vsed in this prophecy for the tyme to come, for the certainte of the thinges here spoken. This haile none other than the heuye tempest or plage of the sayd fearfull and terrible iudgementes of ỹ Lorde, which shall on that woofull daye fall sodenlye as a thicke hayle vpon the myserable multytude of them that boasted thẽselues to be the holy churche and vpon their wycked folowers compared here vnto Babylon.

16 This plage is here also for none other cause lykened vnto talentes, but for that it is in waight and measure to be ministred vnto them by the preordinaciõ of God. So muche paine and sorowe is due vnto that whory she generacion, as she hath glorifyed herselfe in fylthye delyghtes, and so manye punishmẽtes to be rewarded her. Yea, double must

she

she haue accordinge to her workes.
17 But of heauen shall this vehement hayle fall, from the fearful sentence of the Lord Jesus Christ, which shal than syt as a iudge in the middes of his faithfull congregacion, they syttynge with him as the bodye with the head in condemnacion of the wicked.
18 And vpon the men shall it lyght. ffor the great whore or the cytye called here Babylon, is this place to be taken for that it comprehendeth, euen for men, in whom also are included women by the common vsage of the scryptures.
19 These men shall syghtfullye blaspheme God because of the hayle, plage, or terrour of their tormentes. They shall crye out of him, wysshinge that he had no such poure so to torment them.
20 ffor the tempest is great, and the sufferaunce therof excedinge payneful. As the Lorde is mightye, so are his iudgementes whan they fal. Vehement, ferce, and strong is the Lorde (sayth Elayr) as is the tempest of hayle breakinge out on euerye syde, and beatynge doune stronge holdes.

The .xviij. Chapter.

Of

Oft hath occasyons be genen me in
this boke to speake of great Babilō,
and of the execrable beast, but here
is place offred to describe thē more at large.

The Text.

1 And there came one of the se-
uen aungels, which had the se-
uen boyalles, 2 and talked with
me, 3 sayeng vnto me. 4 Co-
me I wyl shewe the iudgement,
5 of the great whore, 6 that syt-
teth vpon many waters, 7 with
whom

whom the kynges of the earth
haue committed whoredome,
8 and the inhabyters of the
earth are dronken with the wy-
ne of her fornycacyon. 9 And
he caryed me awaye, 10 into the
wylderneſſe in the ſpyrite.

The Paraphraſe.

1 Afther this came (ſaith ſaint Johan) one
of the.vij. aungels or vnuarpable decrees of
the Lordes eternall iudgementes, which had
the.vij. vpals of his wrathe as afore hath be-
ne declared.

2 And this aungel or ſet purpoſe of God,
as an heauenlye meſſanger talked with me
in miſterye.

3 Of fauourable goodneſſe in ſecrete ma-
ner he aſſertayned me therby of this won-
derfull iudgement here folowynge, to be
fulfylled at the latter ende of the worlde.
And thus it ſayd vnto me.

4 Come hither frinde Johan, I wyl ſhewe
the in ſecreteneſſe the terryble iudgement of
the great whore or coũterfet churche of hy-
pocrytes, as God hath appoynted it. Nedes
muſt this whore be Rome, for that which is

here

here after spoken, that she is the great cytye which reigneth ouer the kinges of the earth. Euident it is both by the scriptures and cronicles, that in Johans dayes Rome had her dominion all the whole worlde. And beynge infected with the abhominacions of all landes, rightlye is she called Babylon or cytye of confuspon, not onlye in this reuelacion but also in the fyrst epistle of Peter. And like as in the scriptures oft tymes vnder the name of Jerusalem is ment the whole kingdome of Juda, so vnder the name of Rome here maye be vnderstanded the vniuersall worlde with all their abhominacions and deuylyshnesses, their Idolatryes, witchecraftes, sectes, superstycions, papacies, prestlhodes, religions, shauinges, anoyntinges, blessinges, sealinges, processions, and the deuyll and all of suche beggerye. For all proplesens Christes ascencyõs hath this Rome infected with her pestilent poyson gathered from all Idolatrouse nacions suche tyme as she helde ouer them the monarchiall suppremite And like as Babilon had the Israelites captiue vnder a bodelye tribute, so hath this Rome had the Christianes both in their bodies and soules. At the writinge of this prophecie felt Johã of their cruelte beinge exiled into

into Pathmos an Ile of Licia for the faithfull testimonie of Jesu. And so did I poore creature with my poore wife and children at the gatheringe of this present commentarie, fleinge into Germanye for the same.

5 No maruele though she be here called a great whore. ffor no where were euer yet feane so many Idolle worshippinges so many vaine obseruaciõs so many superstitious sectes, so manye errours in hipocrisye, so manye false prophetes, and somany prodygiouse kindes of filthinesse, no, not in Sodome it self nor yet in miserable Egipt.

6 This Babylonysshe whore or disgised synagoge of shorelinges, spitteth vpon manye waters or peoples that are fantasticall, fycle or folishe. ffor none are in conscience subiect vnto her, that are constantlye grounded in the sure doctrine of faith. Onlye aloweth her tradicions the waueringe witted multytude, the slypper and vnstedfast numbre, obteinge them in their hartes of feare and not of loue, so throwing them selues into a most confuse Chaos or bawte of doubtful dottage.

7 With this sinkinge trompe haue the mightie potentates of the vniuersall earth, the Empirours, Kynges, Princes, and other notable gouernours commytted most shamefull

mefull whoredome in the spyete by manye straunge worshyppinges, agreinge among them selues to her wickedlye decreed lawes and customes. To longe shuld we stande here in this place, if we shuld describe them all seuerallye in their colours at large as they be.

8 Through the craftye legardemayne of the priestes on the one syde, and the cruell constytucions of Princes on the other syde, the dwellers of the earth or worldlye mynded multytude are dronken with the wyne of her fornicacion spiritual, or practysed worshyppinges beside the prescripte rules of Gods worde. Not onlye they which haue bene couetuouse, carnall, lewde, and wretched hath folowed their abhominacions, but also an innumerable sort of the elect numbre hath beleued their lyes and errours. Yea, they haue bene so dased with thier dottages, and so tangled with their customes, that as men losynge their wittes without all Godlye remembraunce, reason, wisdome, discression, understandynge, iudgement, and grace, the lawes of God layed a part, the commaundementes neglected and the scriptures despysed, they haue not onlye kneled, crossed, kyssed, set vp lyghtes, and holden vp theyr handes

handes before rotten postes, but also called their fathers in heauē. Yea (I axe God mercie a thousande tymes) I haue bene one of them my self. And this is to this daye a principall religion of that whorishe churche, called deuoute pilgrimage or holye stations of prayer, manye great pardons graunted and manye false promises made to allure the people therunto.

9 But blessed be the Lorde, whose worde in this age both admonished manye as the aungell did Johan, and brought them also cleane from her abhominacions, into a secrete consideracio of the spirite, vnknowne to the worlde, there both to see her pryde and also to vnderstande her iudgement. For it followeth in the text, that the aungell conueyed Johā awaye into the wildernesse in ỹ spirite.

10 In misterye here the holye ghost declared afore what the Lord shuld worke in men hauinge his grace, at the latter dayes of the worlde. Into the wildernesse flee they with Dauid, which leauinge the customed waies of men, after the course of the scripturs seke vp their Lorde God in faith, worshippinge him onlye in spirite and in verite.

The Text.

1 And I sawe a womā syt vpō,

2 a rose coloured Beast, 3 full of names of blasphemye, 4 whych had seuen heades and ten hor-nes. 5 And the woman was a-rayed, 6 in purple and rose co-loure, 7 and decked with golde, precious stone, and pearles, 8 & had a cuppe of golde in her han-de, 9 full of abhominacions, 10 & fylthynesse of her whoredome. 11 And in her forehead was a na me written. 12 A mysterye. 13 Greate Babylon the mother of whoredome and abhominacõs of the earth. 14 And I sawe the wyfe dronken wyth the bloude of sayntes, and with the bloude of the wytnesses of Jesu. 15 And whan I sawe her. 16 I wondred wyth great maruayle.

The Paraphrase.

1 And

1 And I sawe (sayth saynt Johan) in mysterye a woman (for an whore at the fyrst blushe semeth onlye a woman) sittynge vpon a rose coloured beast. This beast is the great Antichrist that was spoken of afore, or the beastlye bodye of the deuyl, comprehending in hym Popes, Patryarkes, Cardynalles, Legates, Byshoppes, Doctours, Abbottes, Pryors, Pryestes and Pardoners, Monkes, Chanons, ffryers, Nonnes, and so forth. Temporall gouerners also, as Emprours, Kynges, Prynces, Dukes, Erles, Lordes, Justices, Deputyes, Judges, Lawers, Mayers, Baylyues, Constables, and so forth, learnynge theyr owne deutye offyces as to mynyster ryghtlye, to serue their abhominacions.

2 All rose coloured is this beast. in token of tyrannouse murther and bloudthedynge ouer those that wyll not agree to theyr deuylyshnesse.

3 ffull of blasphemouse names is this beast also, as your holynesse, your grace, your Lordshyp, your fatherhode, your mastershyp, your reuerence, honor, highnesse, worshyp, magnificence, goodnesse, Gods vicar, spiritual syr, ghostly father, phesician of soules, defender of faith, head of ỹ holy church,

and so forth, beſydes the names of their pro-perties, feates, and pagentes, as procession, bishoppinge, anelinge, purgatorye, pilgri-mage, pardon, masse, mattens, euensonge, placebo, candelmasse daye, palme sundaye, ashewednisdaye, holye roode daye, saynt Thomas daye and so forth.

4 This beast had. vij. heades and ten hor-nes, signifyenge his vniuersall craftes and suggestions to destroye the graces and gif-tes of the holye ghost, and also his falsely borowed primacies and tirannoule auctori-tees to withstande the commaundementes of God.

5 Upon this beast sytteth a woman. For what els auaunceth or beareth out this ma-lignaunt muster in their coppes, crosses, op-les, miters, robes, relickes, ceremonies, vp-gils, holye dayes, blessynges, sensynges, & kolinges, but a wanton folishe and fantasti-call relygion, a vaine glorioule pompe, and a shininge pretence of holynesse in superfli-cion (callinge it their holye churche) She is said here to syt vpon this bloudie beast, as to be stayed, quieted, & satled by them. Mar-ke what labours and panes that craftye & wylye Winchestr taketh with Bonner Tō-stal & other of his facciō, as her own sworne

ſouldpour to holde vp this glorioufe whore in her olde eſtate of romiſhe religiō. Wh, he grunteth and groneth, he ſweteth and ſweteth, he fretteth and belleth, he blowеth and panteth, he talketh and canteth, he ſturreth and neuer ceaſeth, to bringe his matters to paſſe.

6 In token that this hipocryticall churche ſtandeth in the murther of innocentes, this woman is here gorgiouſly appareled in purple, as giltye of their deathes which hath bene ſlaine, and alſo in freſhe ſcarlet as euermore freſhe and rydye to continue in the ſame bloudſheding. ffor if ſuch terrible ſlaughter were not, the trewe Chriſten faith ſhuld increaſe, to ỹ great diminiſhmēt of he glory.

7 She is in ſphe caſe florifhing lye decked with golde, preciouſe ſtone, and pearles, not onlye in her manyfolde kindes of ornamentes, as is her coppes, corporalles, cheſybles, tunicles, ſtoules, fannoms and miters, but alſo in myſterye of counterfet godlyneſſe. Many outwarde braggs maketh this painted churche of Chriſte, of his goſpell, and of his Apoſtles, ſygnifyed by the golde, preciouſe ſtone, and pearles, which is but a glitteringe coloure. ffor nothinge mindeth ſhe leſſe than to folowe them in conuerſacion of

Ipupnge.

8 Moze ouer in her hande which is her exte-
rioure ministracion, she hath a goldē cuppe,
full of abhominaciōs and fylthynesse of her
execrable whozedom. This cuppe is the fal-
se relygyon that she daylye mynistreth, be-
sides the chalice whō her merchauntes most
damnablye abuseth. And it containeth al doc
trine of deuils, all beastly errours and lies,
al deceithfull poure, all glittering wozkes of
hipocrites, all craftye wisdome of the flesshe,
and subtile practyses of mans witte, beyde
philosophye, logick, rhetozick, and sophistrye.
Yea, al prodigiouse kyndes of Jdolatry, for
nicacyon, sodometrye, & wickednesse. Out-
wardlye it semeth golde, pretending the glo-
rye of God, the holye name of Christ, the sa-
cred scriptures of the Bible, perpetuall vyr-
ginite of lyfe, and all are but counterfet cō-
lours and shaddowes of hipocrisy in ỹ out-
warde letter and name.

9 Full of abhominacions is the drinke of ỹ
execrable faith of that Romishe religiō recei
ued of other, and full of fylthinesse also. For
both retaineth the people therof innumera-
ble kindes of Jdol worshippinges vnder the
tytle of Gods seruice, and also their shame-
lynges of prodygyouse beastlinesse in leche-

rouse

roule lyuynge vnder the coloure of chastyte. Here were much to be spoken of sapnt Germanes cupll, sapnt Sythes kepe, sapnt Encombers otes, master Johan Thornes bote, sapnt Gertrudes rattes, sapnt Job for the poxe, sapnt ffyacre for the ague, sapnt Apolyne for tothe ake, sapnt Gracyane for lost thryft, sapnt Walstone for good harueste, sapnt Cornellis for the foule cupll and all other sapntes els almost.

10 Of the buggerye bopes also amonge pelates and prieste, gholtlye fathers and relygiouse, might muche be sayd here, were it not for infectynge mens eyes, eares & vnderstādinges. ffor al these nopful nocumentes are the holye frutes of the whoredome of that holye whorysh churche.

11 In the forehead of this glittering whore, which is her outwarde shewe, is written a name, expresselye declarynge what she is. By her vngodlye frutes is she knowne to the elect seruauntes of God, haupnge the lyght of the scryptures. In theyr consequences apereth she none other thā a pestiferouse whore, by the iudgementes of the same.

12 A merye misterye is this shewe to ỹ infydels, an hiddē secrete, an vnknowne wōder.

For they are so blinded wyth her foppries and tangled with her topes, that they iudge all that she doth, holye, relygyouse, and perfyght. And all this suffreth God for their vnbeleues sake, destroyenge neuertheles the wisdome of the wise and prudence of the prudent in his.

13 Her verye name agreynge to her frutes, is this. Great Babylon, in mischefe farre aboue the cytye of the Chaldeanes, and much more full of confusyon. For she is the originall mother, the cause, the beginninge, the rote, the spronge, and the fountayne of all spyrytuall fornicacions, and in a maner of all fleshlye abhominacions also done vpon the earth. This is to the faithfull sort, as a written name of her, euident, clere open and manifest. But to the vnfaithfull it is onlye as a mysterye, hydden, darke, obscure, and neglect. For so are the secretes that God openeth to babes, and hideth from wyse.

14 And I (sayth saint Johan) perceyued it euidentlye in my fore vnderstāding, that this woman the verye wyfe of the deuyll and of his beastlye bodye (for the bishoppes are the husbandes of theyr Romyshe churches) was all dronken in the bloudye slaughter of Sayntes, or ernest Chrysten beleuers

and

and in the exceding tyrannouse murther of the faythfull witnesses of Jesu or sincere preachers of hys worde. ffor neyther of bothe she spareth. Besides all Godly wisedome is she, & forgetful of her self, through this same bloudy dronkennesse, so great excesse hath she taken.

15 And whan I perceyued and sawe her with all her adders whelpes soo beastlyshe (sayth saynt Jhon) with excedyng wonder I marueled. Not onely that she was thus overset with bloud drinkynge or outragiouse murthering of innocentes, but also of her excedyng great abhominacions.

16 And mooste of all I wondered that the almightye God coulde with so much pacience suffre her in such mischief.

The Text.

1 And the Aungel sayde vnto me: wherfor meruaylest thou?

3 I wyll shew the, the misterye of the woman, and of the beast that beareth her, whiche hath seuen heades and ten hornes.

4 The beaste y thou seest, was

7 and is not 6 and shall ascende out of the bottomlesse pytte 7 & shall go into perdicion. 8 And they that dwel on ỹ earth shall wondre 9 (whose names are not wrytten in the boke of lyfe frō the beginning of the worlde) 10 whan they beholde the beaste that was, and is not.

The Paraphrase.

1 And as I was thus with my selfe marvelyng, the Aungel aforesaid named decre of the Lord sayd vnto me these wordes.

2 Wherfore doest thou thus marueyle, thou mortall man?

3 ffor thy gentell and meke expectation I shall shewe vnto the, the misterye of this wretched woman, & of the cruell beast that beareth her, which hath .vij. heades and .x. hornes. By this shalte thou know the true churche from the false, the iuste preachers from the hypocrites, the sincere doctrine from theyr subtyle sophysmes, and theyr lawful auctorite frō their cruellye vsurped

presump

pueluthpcions. ffor that sheweth the Lorde vnto hys electes, that he wil not haue knowen of all men.

4 The execrable beast or carnall kyngedom of Antechrist which thou hast sene here in misterye, was as concerning hys beginnynge in Cain first of all, and so continued forth in the fleshely chyldren of men in the chaplaynes of Pharao, Hieroboam, Baal, and Bel, in the cruel bishoppes, priestes, & lawers with suche other lyke tyll the death of Christ and so forthe.

5 And now the sayd beast is not in power and auctorite as he hath ben, ffor in Jhons tyme, sertayn yeares before the writinge of thys reuelation, was the proude cleargy of the Jewes vtterly destroyed by Titus and Vespasiane, in ỹ terrible siege of Hierusalē. Notwithstandinge, yet shal this beast ryse agayn in the Rompish Pope & Mahomete and in their false prelates and doctours.

6 He shall ascende out of the bottomlesse pytte from the stinkynge denne of sathan, exaltynge hym selfe in worshipp aboue all ỹ is called God. But in the conclusiō he shall haue an ende.

7 Into perdiciō shal he go wythout fayle. The Lorde shall kyll vtter hys wyckednesse,

nesse (as now in this age) and than with the spyrete of his mouth consume hym & destroy hym. So that his hygh clymmyng vp, shal at the last be the chief cause of his fall. Yet shall hys wicked remnaunt once agayn set vp their Christes, and persecute a freth, but that shalbe no full rayse vnto hym.

8 And the rable of reprobates, whiche dwell on the earth, or for earthly commodi tees contempneth Gods truthe, shal wōder once agayn not without much inwarde re ioyce, that their churche rysyth agayne out of the olde hypocresyes.

9 Whose names are not registred in Christ, which is the large boke of lyfe, and hath bene both the lyfe and the light of mē sence the first constitucion of the moueable worlde. So, they are not numbred amonge those righteouse that shall reygne with him in glorie.

10 These aduersaryes of God and hys worde shall haue much gladnesse in their wicked hartes, whan thei beholde the beast thus commyng vp agayn that was of such magnificence, and nowe is but a thynge of nought, that was estemed aboue God, and now is proued dampnacion. So longe as this beastly Antechrist, as he worketh the

mysteries

mistery of iniquite in the reprobate vessels and whan he leueth that worckynge than is he no louger. Marke in thys processe paste the nature of Gods eternall decre forthys age of his church. ffirste it sheweth & than it condempneth the cursed Synagoge of the deuell. In signification whereof the true preachers of our time hath manifestly opened her wickednesse vnto all the worlde, wherupon her vtter destruccio must shortly folowe. Watche good Christen reader, and praye earnestly.

The Text.

1 And here is a mynde ye hath wysedome. 2 The seuen heades are seuen mountaynes; wheron the woman sitteth. 4 They are also seuen kynges. 5 ffyue are fallē 6 and one is 7 and the other is not come. 8 Whan he commeth, he muste contynue a space. 9 And the beast that was and is not, is euen the eyght 10 and is one of of the seuen 11 and

shall

shall go into destruccyon.

The Paraphrase.

1 Here is a meanyng which comprehendeth wysedom. A sincere vnderstandynge shall herein be requysite. Necessarie it is therefore to take hede, leaste thou holde the harlot and beast for that they boast themselues to be, to thy dampnacion.

2 The .vij. heades of the beast afore mencioned, by the playne distinicion of the holy Ghost are here to be taken for .vij. mountaynes, or the vniuersall princely monarchyes of the .vij. clymates of the worlde.

3 Vpon these the woman, that Babylonish harlot Rome (from whome hath pleased all spiritual whoredom) in most proud maner sitteth, hauing ouer them a vniuersall dominū. ffor in Jhons tyme, to Rome was all the worlde subiect. Vnder whose cruell reigne was Christ done to death, so hath hys faythfull mēbers bene euer sens by a new rayled kyngdom in the same.

4 These heades are also .vij. kynges or gouernours of the aforesayd monarchyes seduced by all kyndes of crafty errours and deuelish suggestions of that beast. So that if ye marke well this place, the head with the tayle and the cause with hys effecte, in

these

these present significacions that no preiudice be founde to that hath ben sayd in the other though they seme very diuerse. ffor bothe the gouernours and also the landes, or the peoples subiect vnto them haue vniuersaly bene blynded by their wyly wytcheraftes. And so haue the worldly potentates wyth the spiritual Antechristes agreed, that both they haue vsurped one malignaunt medlynge ouer the soules of menne too corrupt their fayth, the prynces applyeng their powers vnto thesame. And that causeth the holy Ghoste here to call theym the beastes heades vnder the tytle of mountaynes and hynges. ffor vnder theyr princely auctorites hath all their mischiefes bene fulfilled to vpholde thys whore agaynst Christ and hys worde.

§ ffyue of these heades are fallen from the vniuersal monarchye of Rome. All the dominions of Affrica and Asia hath renoūced the obedience of her Empyre. Onely cleaueth Europa vnto her, which is ỹ least of the thre, and yet not all thereof. When the Papacye grewe, the whole Empyre of the Grekes called Constantynople, fel cleane from the Latynes, and became with other diuerse Monarchyes, the possession of Ma-

of Mahometes secte, or of the Agarenes & Turkes. Of the other Empyres maye a lyke coniecture be had. Thus haue they declined from her, not so goyng forth nor yet rysing vp vnto Christ, for onely is it sayde here, that they were fallen.

6 And one head is (sayth the text) at thys present tyme remaynynge, the other head is not come as yet, but will come here after. This head remaynyng is the sixt, and it is that feble Empyre that Rome now holdeth and haue holden sence Jhons tyme. The power of this Empyre is ryghtously demi-nished, and ỹ notable fame therof decayed betwixt the Popish prelates and the ffrẽch men, a great part of the lãdes becomming saint Peters patrimony. To make it a fitte head of the beast to the vpholding of thys whorish churche (the auctorite therof mayn teyning her lawes) Gregorie the fift Pope committed the Emperours chosing vnto .vi. princes of Germany .iij. of them beyng Archebishoppes. He appoynted also the kyng of Boheni for the seuenth, than beyng tributarie vnto hym and his owne feed man as an odde person to way vpon their sides if nede, place, and tyme should requyre it. Prouided alwayes that he should take hys

othe

the and receyue hys croune Imperiall at Rome. So that now though it still be the same in title that it was in Jhons dayes, yet is it so diuerse fromit through diminish ment of power, and so vnlyke in outwarde magnificence, as it neuer hadde bene the same.

7 The seuenth head that is not yet come, is the Papistical kyngdom of our Romish spiritualte. ffor therof apeared nothyng in Jhons tyme, nor yet more than v. hundreth yeares after it. The bishops of Rome (as they call them) from Peter too Syluester, were very poore soules, symple creatures, and men not regarded but despised of the worlde. They were no newe lawe makers for the more part, but rather thei gaue their whole diligence to se those lawes obserued whome the holy Ghoste had made to theyr handes. Neyther were they any masse sayers, soule singers, or procession goers, but as was sayncte Paule with the other Apostles, simple preachers onely, and for theyr sincere preachyng, they suffered the deathe of theyr bodyes. But after the Donacyon of Constantyne and other plenteouse almes les committed vnto theyr hãdes for the socoure of the poore, they became all coueto-

lours, and toke them to their ease at home. Than was labour very tedious vnto them preachyng very troblous and paynefull. Than studyed thei all to please the powers peceably to holde styll theyr pleasaunt possessions, & by spirituall policies to increase them more and more, the poore in a maner forgotten. Then came in that holy ceremonye, and that with latten houres, seruynge of sayntes, and prayeng for the dead, to prouoke men to offer to Corban. Thus crepte they vp in hypocresye daye by daye, tyll suche tyme as Jhon of Constantinople cōtended with Gregorie of Rome for the supremyte. In the which contencion though Gregorie layed for him selfe saynt Peeters keyes with many other sore argumentes & reasons, yet was he commaunded by Mauricius the Emperour after the generall Synode, to obeye the sayde Jhon, as the vnyuersall head bishop of the whole worlde. Than were these holy fathers compelled to tarye a layser, and vnder crafty colours to wayte their praye. In processe of tyme whā Phocas was emprour, Bonifacius ỹ third a man of a wylye practise, perceyuyng him muche geuen to vayne glorye and couetousnesse, greatly also to dissalloweth factes

of Mau-

of Mauricius hys predeceſſour, through flatterye and mede obtayned of hym that the churche of Rome ſhould be holden frō thence forth for the head church of ỹ world and he for the head biſhop. Whan thys was once gotten, than roſe their vp ſo hygh that the Emperour became their fote ſtole, and all other chriſtē princes theyr wapting ſtaues, to tyde and ronne, make and marre ſtryue and fight, ſlee and kyll, at their commaundement and pleaſure'. Thus became the Romyſh' Pope the ſeuenth kynge, 'that was in Jhons tyme yet too come. Yf thou marke in the Cronicles good reader, thou ſhalt fynde that Phocas the firſt Pope maker ſlew hys maſter the Emperour Mauricius, ſignifieng in miſtery the ſayd Pope makynge too be an vtter deſtruccion to the Empyre. The Popes name was alſo at ỹ tyme Bonifacius, which is as much to ſay as bona facies, a good face. Which betoketh that thys newraiſed kyngdom ſhuld ſhewe a fayre face euermore, or a ſhynynge pretence of holyneſſe, what miſchief ſo euer it wrought eyther agaynſt God or man in abhominable ſuperſticion.

8 And whan this ſeuenth kyng cōmeth, (ſayth the text) he muſte contynue a pace,

wt abyde a litle season. He must haue a tyme by the permission of God, strongely to delude the vnbeleuers, whych will neyther se nor heare, reade nor yet thākefully receyue hys worde of salnacion, so graciously offered them. So corrupt are the fleshely affectes of men, that muche more proue they are to lyes and superstitious, than to the verite of the Lorde, which is to be lamēted. Christ came first in the name of hys heauenly father, but hym will they not receyue. The Pope commeth in hys owne wicked name and to hym ronne they by heapes. Whose continaunce here hath bene but a time. ffor yet is it not a thousand yeares sence the Papacye first began vnder Phocas, which is but as a day before God, and that day will he shorten by hys owne promes for his electes sake, which to remember is their great comforte. And a great cause whye. ffor sone after that shall they be fully restored into the perfight nūbre of the chyldren of God.

9 And the execrable beast (sayth the text) that of late dayes was in auctorite ouer all the worlde, yea, sittinge aboue God in the consciences of men, and nowe is become of no reputacion among men (God openinge hys mischiefes) is euen the eyght in nūbre.

And

And yet neuertheleſſe is one of the vñ heades. ffor both is he the beaſtly body it ſelfe comprehending in hym the vniuerſal abhominacions of all the earthly kyngedomes, and in that point diuerſe from the ſeuē heades and ſo the viij. in numbre.

10 And alſo he is one of the vñ. heades & the ſeuenth in numbre, in vſurpynge thys proude worldely kyngedome, thus after a dayde temporall ſort. Ouer and beſides all thys mape he alſo be called the eyght in the curſed remnaunt whiche after the peceable ſilence of chriſten liberte (ſathan looſened) ſhall moſt cruelly perſecute Chriſtes congregacion a freſh, as in the. xx. chapter here folowyng wyll apeare.

11 This beaſt with his carrpage, the Antechriſte with hys church, or ſathā with his Synagoge, ſhall not onely go into deſtruccion here by the mighty breath of Goddes mouthe, or the true preachyng of hys Goſpell, but alſo into dampnacion euerlaſtyng in the ende of the worlde with the deuyll & hys aungels.

The Text.

1 And the ten hornes whiche thou ſaweſt, are ten kynges 2

whyche haue not yet receyued the kyngedom: but shall receyue power 4 as kynges 5 at one houre with the beast. 6 These haue one mynde 7 & shall geue their power and strength vnto ỹ beast. 8 These shall fight with the lambe 9 and the lambe shal ouercome them. 10 For he is lord of all lordes 11 and kynge of all kynges. 12 And they that are on hys syde 13 are called, & chosen, and faythfull.

The Paraphrase.

1 And the .x. hornes (sayth the Aungel vnto Jhon) which thou sawest here vpon ỹ heades of this rose coloured beast, are in signification .x. kynges. Some hath taken these .x. kynges for all those Emprours of the Latines sens Charle mayn, which haue sworn them selues obedient to the bishop of Rome Some haue thought them to be those prynces which here in Europa haue afore tyme bene

bene subiect to the Empyre of Rome. As the kynges of Englande, ffraunce, Spayn Portingale, Castele, Denemarke, Scotlād Hongarye, Boheme, and Napels. But these consyder not that they be yet more in nūbre, as Aragone, Nauerre, Cycyle, Cypresse, Sardyne, Swethen, Pole, and suche other and are all included in the seuen heades as membres of the afore rehersed Empyres. Neyther marke they that they are aboue the heades as hornes, and more in numbre than the heades, betokenyng e arrogrouse auctorite and fierce power, which they proudely vsurpe ouer them euery where. Afore theywere but suggestions, but here are thei e arnest doers. ffor in euery region hathe the beastly Antechrist of Rome hys Metropolytanes and primates. As in Englande are Caunterbury and Yorke, in ffraunce, Thuronensis and Remensis, in Spayne, Tholetanus and Terratonensis, in Portingale Hispalensis and Bracarensis, in Irelande Armachanus and Dublinensis, in Denemarke Lundensis and Vpsalensis, in Germanye Coloniensis & Maguntinus, in Hungarie Strigoniensis and Colocensis, in Italye Pisanus and Rauennas, in Syrye Panormytanus and Messanensis,

with an infinite numbre of bishoppes, prelates, prieſtes, and religiouſe, beſides the figh tynge orders of the Rhodes, the Pruſſpanes, the Redemers of captynes, the Aragōdes, the Georgpanes called de Alga, the Monteſpanes, the Caſtplpanes, the Luſitaneanes, the Calatraneanes, and ſaynt Jaines warriours.

2 Theſe had not yet at that tyme receyued the deuelyſhe kyngedome of peſtilent vſurpacion ouer the ſoules of menne. ffor though in Jhons dayes aroſe certain Antechriſtes, as Gebiō, Cerinthus, Diotrephes, Carpocras, and ſuche lyke, yet were they nothyng to theſe.

3 But nowe in dede they haue receyued theſame ſelf auctorite and power with the beaſt, that he toke afore of the Dragon, in maner of kynges to rule in the hartes and conſciences of men to hys behoue.

4 ffor ſo muche as their auctorite is not of God lyke as is the auctorite of kynges, it is ſayd here as kynges, or as men counterfeatyng them, in vſurpyng a gouernaunce not freelye geuen theym of God, but of the deuell.

5 All at one houre receyued thei this auctorite with the beaſt. And that (I ſuppoſe)

was

was in the general coũsel of laterane at Rome gathered vnder the tytle to recouer Hierusalem agayne. Where as cõfessyon in the eare was cruellye extorted of Christen people vnder paine of death and damnacion by the whole consent both of the princes and bishoppes, at the former suggestion of innocẽt the thirde, besides other wicked thinges. As to heare lattyn seruice, to go processyon on sondaies, to prayse vnto dead saintes, to worshyp Images, to bye masses for the dead, to fast the frydayes, with purgatorye, pardõs, merytes, and fryers orders. In the sayd coũsell became the Meropolytanes as kinges, and by the auctorite therof appointed they their Stuardes. Baliues, and other officers, as bysshoppes curates, and parish priestes to haue cure and charge of soule, and in the sayd eare confession to receyue their accountes.

6 These counterfet kinges are all of one deuillishe minde, practise, and purpose against God and his verite.

7 And fullye they are fyred to geue theyr whole poure, their studye, & their strengthe vnto the behoue of the beast. Not accordinge to Gods minde wil they rewle, but all after his will and pleasure, agreing alwayes vn-

to him as members to their head, to serue wickednesse after wyckednesse in Babylon. His popishe decrees will they seke, his deuilyshe decretals wil they folowe, his ceremonials will they obserue, and nothinge of the sacred scripturs. What learning so euer thei haue, what gyftes of nature, fortune, or grace, al must be to the maintenaunce of his fantasticall fopperyes. To him are they sworne to do him homage, to obeie his lawes, to kisse his fete, and for his glorpes sake to persecute the Gospell.

10 And in so doinge they shall fyght wyth the lambe, which is Jesus Christ. They shal impugne his treuthe whan they thinke to do him seruice. ffor that mischefe they do to one of his, they do to his owne persone.

9 But be they neuer so dogged, yet shal the lambe ouercome them in his faithfull members, yea, by patient sufferaunce onlye. The victorye (sayth saynt Johan) which ouercometh the world, is a sure Christē faith. Yōr their syde fyghteth he which is most myghtye & strounge, yea the Lorde that is valeaūt in battaile. And he shall fyrst ouercome them in this lyfe with the myghtye breath of hys mouthe, scattering them awaye as dust frō the earth. And after this shall his terryble

iudge-

Iudgement for euer condemne them.

10 For he is by the auctorite geuen him of his father, the Lorde of all Lordes & by his owne eternall Godhede the kynge of all kynges, hauinge all poure in heauen and in earth. He is constitute iudge of the quicke & the dead, hauing alone the euerlasting Empire with his father and the holy ghost, and of his kingdome shall neuer be an ende.

11 By his permission doth all kinges reigne, he hath their hartes in his hande and iudgeth their thoughtes. Wothe maye he geue them his grete, and also take it from them, and of his enemyes he shall make his fote-stole. He is the same stone after Danpel that without any hādes was cut out of the mou̇nte, which breaketh the Iron, the copper, the earth, the syluer, and the golde in peces. By whome are ment the vniuersall kyngdomes of this worlde.

12 Of this his victorye are al they partiners with hym, which are vpon his side by faith. Most specially those true seruauntes of his which after they are called by grace and chosen by faith, persener styll constaunt, feruēt, faithfull, and sure in his verye to the latter ende of their lyues.

13 Not only the lambe therfore shal overcome the

me the braft, but they also after the doctryne of Paule that are called and chosen in him, not fallynge from his truthe for anye temtacion or greefe, but standinge fast by it vnto the verye death. ffor those that the Lorde hath perfyxed afore, he hath called, instilied, and allowed. These anaunceth not themselues wyth the proude, out mekelye they submyt their croumes, referringe all victorye to the lambe, as men that coulde haue done nothinge in that behalfe wythout hym.

The Text.

1 And he sayde vnto me. 2 The waters which thou sawest, where the whore sytteth, 3 are people, & folke, and nacions, & tunges. 4 And the ten horns, which thou sawest vpō the beast, 5 are they whych shal hate the whore 6, and shall make her desolate, and naked, 7 and shall eate her flesh, 8 and burne her with fyre. 9 For God hath put in theyr hartes, to fulfyll hys wyll, 10 & to

to do with one consent, 11 for to geue her kingdō vnto the beast 12 vntyll the wordes of God be fulfylled. 13 And ỹ woman which thou sawest, is the great cytye, reigneth ouer the kynges of the earth.

The Paraphrase.

1 And after this longe communicacīō (saith saynt Johan) the aforesayd aungel said thus vnto me, to make vp his tale with.

2 The waueringe waters whiche thou sawest here now of late in mysterye, where as the Babylonishe whore sytteth vpon the rose coloured beast, are in sygnyfycacion all maner of peoples of the carnal nacions, and the superstycyouse folke of manye sondrye tonges.

3 Not onlye in one place of the worlde reuleth this wanton religyon of Antychrystes, but in euerye lande, in euerye dominyon, in euerye companye, amonge all occupacions and languages. The folysshe multytude euerye where, beynge blynded by their subtyle forcerpes, and neyther haynge fayth nor yet the feare of God before theyr eyes,

as a

as a raginge flood (the banhes broke down) ronneth headlynges into all blasphemy and deuplysnesse.

4 Moze ouer the afoze named. x. hornes (sapth the aungell) which thou by the wyll of God beholdest here in spzete, vpon ỹ said beast of destruccion, are those herye persones which also shall hate the whoze. Her abhominacions ones knowne by the gospell preachinge, they shal abhozre her lawes, despyse her auctozyte, and contemne her customes. They shall defeate her of those landes & possessiõs which now she vniustly holdeth

5 They that afoze were her frendes shall than be her mortail enemyes, denyenge her both tribute, obedience, and seruice, so leauinge her without all comfoth. Not only are these the temporal gouernours, as the kinge of Englande, the kinge of Denmarke, the Duke of Saxon, the Landgraue of Hesse, & other Princes of Germanye, with suche other as will here after folowe the same principales, but also the Metropolitanes and bishoppes, the Doctors and Prelates. As are all redye Thomas Crammere the archebyshop of Caunterburye, Hermanus de weda the archebishop of Colepne, Godrich the bishop of Helye, Barlowe the byshop of saint

Dauids,

Davids, Birde ỹ bysshop of Chestre, Thurleby bysshop of Westmīster, Hugh latimer and Nicolas Shaxton of late years bysshoppes of Worcester & Salisburye, with such other lyke as will here after folowe theyr trade. Though they were afore the hornes of the beast for defence of the whore, yet are they now fallen from him, and more shall ever dare to make her desolate of honour and naked of rentes and possessyons.

6 So shall they chace that Babylonysshe hurlot Rome with their preachers, that nether shal they leaue her coloure nor yet bewtye. Conspyre what Johan Reuclin, Martine Luther, Erasmus, Decolāpadius, Zwinglius, Pomeran, Bucer, Capito, Melanthō, Grineus, Caluinus, Brēcius, ffrances, Lābert Bullinger, & such other hath done agaīst her alredye. Lyke wyse here in Englande, Bylneye, Tindale, ffrith, Barnes, Cromwell, Couerdale, Turner, George Jope, Ro. Rydleye, Warde, Becon, and other els, hauinge her nether Kellyques nor Rodes, sectes nor Shrynes, Abbeyes nor Pyoryes, manye more commynge after them of the same sort. These shal make her so desolate that no man shal in processe of time regarde her. They shal leaue her so naked, ỹ al the world

shall

shall abhorre her that shall loke vpon her. Yea, in the conclusyon they shall eate her flesshe.

7 Besydes the takynge awaye of her carnall prosperytes and pleasurs, they shall confounde her fleshlye vnderstandynge of the scrypturs, and vtterlye consume the superfluouse observacions of her whorysshe ceremonyes.

8 ffynallye with fyre shall they burne her, in bringynge vnto nought all her abhominable rueles, customes, and kyndes of Idolatrye. All these ones plucked awaye by the euydent worde of God, no longer shall this harlot apere. ffor no longer contynueth the whore, than the whoredome is in price. Take awaye the rytes and ceremonyes, the Jewels and ornamentes, the Images and lyghtes, their Lordshippes and fatherhodes, the aulters and masses, with the Bysshopes and prieستes, and what is their holye whorishe churche anye more? Not onlye is this fleshe eatynge and burninge declared now adaies in outwarde experymentes, as in the rebellyouse monkes and prestes of Englande, and in them that arose there in the Northe, specyallye in fryze forest and Margarete Thenye, which were for their church consumed,

med, lyke as were Baals chaplaynes at the
broke of Lison by Helyas, but also mistical-
lye in that is spoken of here afore.
9 For God hath (sayth the aungel) al blin-
denesse secluded, put it into the hartes of tho
se and such other Godlye men by the infu-
syon of his spirite, to fulfyll his decreed wyl
and pleasure in this behalfe, as vtterlye to
destroye the Poppishe reygyon or fylthye
abhominacions of Antichriste.
10 He hath geuen it them more ouer to do
thinges to his glorye, through the agremēt
of fayth that they haue in the vnyte of hys
Godlye truthe, to the abolishment of al sec-
tes, false prophetes, & coniurers of Egiptte.
11 Fynallye by his grace he hath moued
them, through knowlege of his worde to rē-
dre vp her blasphemouse kingdome (whom
somtyme of ignorannce they vsurped) vnto
the malygnaunt beast againe, as the hornes
of his pestylent heades. After this sorth dyd
good Latimer and Sharton geue ouer their
bishoprykes, and so hath diuerse other god-
lye men their promocions and lyuynges, as
manye more yet here after wyll do.
12 For as they haue begonne so shall they
contynue in dempnishinge the abhompna-
cions of this whorysshe churche, tyl the wor-

des and promises of God by his Apostles and Prophetes, whiche can neuer faple, be wholly fulfylled in effect, and tyll hys last iudgement do fynyshe all. But thus do not all they which haue done of the pocke of the popes obedience or blotted out his name. For the greater numbre of them retayneth styll the blasphemouse obseruacions and ceremonyes of his Romishe religion, some making newe lawes of death for the establyshment of the same, as is in Englande the acte of the vi. Articles with diuerse other more. And for this remayneth here styll the beast as receyuinge the rendred kyngdome of the whore. In whom is also comprehended the wycked remnaunt that shal worke the last mischefe, whom the Lorde shall ende with his sayd iudgement. This beast is not without hys lyuelye Image styll workinge the same feates that him selfe wrought afore, though his head be greuously wounded in diuerse quarters of the worlde. Neyther is he without craftye phesycyanes, to mynister lyfe to the same. Who euer forswore the pope more ernestlye, than dyd Stokislape and Samson, Gardyner and Tunstall, Wylson & fryer Wattes, with such other holy prelates. Yet labour they to the and vaple to haue Babylon

lon stylll Babylon, Sodom Sodom, and Egipte Egipt. But maruele not of the ordynaunce of the Lorde, whiche all at one tyme prouyded Moyses to gyde his people and yet hardened Pharao against them whiche sent his sonne Jesus Christ to saue them, and yet suffred the prestes to murther him, consyderynge he is that potter which maketh both the vessels of honour and dishonoure.

13 Breuelye to conclude the whole of this matter (sayt the aungell) the gorgiouse apareled woman, or glitteringe churche of Antychriste, whiche thou sawest here of late in mysterye, is also in resemblaunce the great citye Babylon, the mother of all the spirytuall abhominacyons and Idolatrys done vpon the earth. ffor like as from Syon hath the lawe common forth & the worde of God from Hyerusalem, so hath yssewed forth frō this Babylon yᵗ the Rome suche a false relygyon into Emprours, prynces, & people, as with fylthye superstycyons hath poysoned all the worlde.

14 ffor kyngdome she had ouer the kynges or noble gouernours of the earth, a false poure, a vsurped auctorite and a seate of verye pestylence. Alas for pytye that so worthye potentates shulde be in subiectyon to so

t.iij. stinkinge

des and promises of God by his Apostles and Prophetes, whiche can neuer faple, be wholly fulfylled in effect, and tyll hys last iudgement do fynyshe all. But thus do not all they which haue done of the pocke of the popes obedience or blotted out his name. ffor the greater numbre of them retayneth styll the blasphemouse obseruacions and ceremonyes of his Romishe religion, some making newe lawes of death for the establyshment of the same, as is in Englande the acte of the vj. Articles with diuerse other more. And for this remaynyth here styll the beast as receyuinge the rendred kyngdome of the whore. In whom is also comprehended the wycked remnaunt that shal worke the last mischefe, whom the Lorde shall ende with his sayd iudgement. This beast is not without hys Ipuelye Image styll workinge the same feates that him selfe wrought afore, though his head be greuously wounded in diuerse quarters of the worlde. Neyther is he without craftye phelypcyanes, to mynister lyfe to the same. Who euer forswore the pope more ernestlye, than dyd Stokislape and Samson, Gardyner and Tunstall, Wylson & fryer Wattes, with such other holy prelates. Yet labour they to the and naple to haue Babylon

lastyll Babylon, Sodom Sodom, and Egipte Egipt. But marucle not of the ordynaunce of the Lorde, whiche all at one tyme prouyded Moyses to gyde his people and yet hardened Pharao against them whiche sent his sonne Jesus Christ to saue them, and yet suffred the preestes to murther him, consyderynge he is that potter which maketh both the vessels of honour and dishonoure.

13 Breuelye to conclude the whole of this matter (sayt the aungell) the gorgiouse apareled woman, or glitteringe churche of Antychriste, whiche thou sawest here of late in mysterye, is also in resemblaunce the great citye Babylon, the mother of all the spirytuall abhominacyons and Idolatryes done vpon the earth. For like as from Syon hath the lawe common forth & the worde of God from Hyerusalem, so hath yssewed forth frō this Babylonyshe Rome suche a false relygyon into Emprours, prynces, & people, as with fylthye superstycyons hath poysoned all the worlde.

14 For kyngdome she had ouer the kynges or noble gouernours of the earth, a false poure, a vsurped auctorite and a seate of verye pestylence. Alas for pytye that so worthye potentates shulde be in subiecc̄yon to so

t.iij. stinkinge

thinkinge an whore, to so vyle and harlot, beynge so the seruauntes of synne and captyue slaues to all wyckednesse, from the whyche the Lord ones delyuer them. Amen.

✠ Thus endeth the seconde parte.

☞ The contes of the seconde parte.

THE. xi. Chapter begynneth wherin Johan measureth the temple, the aulter, and them that worshyppe therin The. ij. witnesses do their appoynted offyces, the beast makynge warre agaynst them and sleynge them. A great earthquake foloweth, and the seconde woo is past.

☞ The. xii. Chapter begynneth wherin the seuenth aungell bloweth hys trompet. In heauen apereth a woman all clothed with sunne, whom the Dragon ouerseyne vereth. Mychael fyghteth wyth the Dragon and ouercometh hym. The woman fleeth into the wyldernesse and there is preserued.

☞ The. xiii. Chapter begynneth wherin a beast ryseth out of the sea w seuen heades

heades and ten hornes, receyuyng auctorite of the Dragon. One of hys heades is wou̇nded and healed agayn. An other beast commeth out of the earth with .ij. hornes, which deceyueth the earthly dwellers, and raiseth vp an Image lyke vnto the beast. In the ende is counted the numbre of the beast.

☞ The.xiiij. Chapitre beginneth wherein the lambe standeth vpon the mount Sion, & the vndefyled cōgregacion with hym. An Aungel sheweth the euerlastyng Gospell, an other declareth the fal of ỹ great whore. An other is cōmaunded with his syckle too cutte doune the grapes of the vyneparde.

☞ The xv chaptre beginneth, wherin Johan seeth the seuen Aūgels, hauyng the seuen last plages of the wrath of God. On the glassy sea standeth men hauing the harpes of God, & they singe the song of Moyses, & the song of the lambe. The tabernacle of testimonye is seane in heauen.

☞ The.xvi.chaptre beginneth, wherin the seuē Aūgels poure out their vyals of gods wrath. The first vpon the earth. The secōd vpō the sea. The third vpō the ryuers. The fourth on the sunne. The fift vpō the seat of the beast. The.vi. vpon the great flood Euphrates. And the seuenth into the ayre.

☞ The .xvij. chaptre beginneth, wherin an Aungel sheweth vnto Jhon the iudgement of the great whore, whiche sitteth vpon the beast. He describeth bothe her and the beast at large. Finally he sheweth the meanyng both of his heades and hornes, with other great misterpes more.

☞ The poore persecuted church of Christ, or immaculate spouse of the lambe.

Apoca. 12.

☞ The dragon was wrothe with the woman whiche fled into the wyldernesse, and went and made warre with the remnaunt of her sede, which kepe the commaundemēt of God, and haue the testimonye of Jesus Christ.

The proude paynted churche of the Pope, or sinneful Synagoge of Sathan.

Apoca. 17.

I sawe a woman sitte vpon a roose coloured beast, full of names of blasphempe, decked with golde, precious stone, & pearles, with whome the kynges of the earthe committed whoredome, and the inhabiters of the earth are dronken with the wyne of her fornicacion.

Imprynted at London by Rycharde Jugge, dwellyng in Paules churche yarde, in the signe of the Byble.

A small preface vnto the Chri-sten Reader.

FOr so much as thys Image of both churches, or exposicion vpon sayn̄t Jhons Apocalipsis, semed vnto me (as it came vnto the printing) to be farre to much for one volume, I thought to deuide it by equal porcions into .iij. smal bokes, as I haue now done in dede. Of whome the first contayneth .x. chap. the second, vij. & the third .v. only, which maketh out the whole numbre of the .xxij. Some per auenture will maruele, that the smaller nūber of the chap ters shoulde comprehende so much of that commentarie, as the greater number. But if they marke in the text, the habundyng of misterys euermore as the matter thereof habundeth, they will sone leaue their mar-ueplynge.

The nature of this reuelacion is, the far der it goeth, the more wōders it sheweth & openeth, vnto hym that after prayer shall in fayth reade it & discerne it. Neuer therin are the principles wel perceyued, tyl the co-clusion therupō folowing doth playnely vs the other scripturs conferred, declare them. In these .v. laste Chapters are the .ij. chur-ches (wherupō resteth the whole argumēt

of this boke) fully by all dew circumstaun-
ces described, the one turned ouer into a
most fearefull and terrible destruccion, vn-
der title of the olde whurpish Babylon, the
other obtayning a most glorioufe rayfe,
vnder the name of the holy newe Hieruſa-
lem.

In the.xviii. Chapter is that execrrable
churche of Antechriſt wyth the fylthy wa-
res and occuppenges paynted out here of
the holy Ghoſt, & with her moſte horrible
fall in the ende, her worldely fauorers ſhe-
wyng great heuyneſſe, and the ſeruauntes
of God an exceading reioyce.

In the. xix. Chapter is that reioyce of the
electe numbre ouer the terrible iudgemētes
of that whore muche more hyghly deſcry-
bed, the deathe of Chriſtes holye witneſſes
moſt plenteouſlye reuenged, and howe the
Aungell in no caſe wyll of Jhon be wor-
ſhipped.

In the.xx. Chapter is the Dragon tyed
vp for a thouſande yeares, the choſen ſorte
reygnyng with Chriſt. Gog and Magog
gather them to battayle, and are ouercom-
men. The dead after that aryſeth and rece-
yueth iudgement.

In the.xxi. Chapter is the churche of the
choſen

chosen or the newe Hierusalem prepared to her spouse. That cytye cometh downe from heauen, and is of the holy Ghost here, after most wonderful circūstaunces in her right proporcion described.

In the .xxii. Chapter, the ryuer of lyuing waters procedeth from the trone of God. Jhon sealeth vp the sayinges of this prophecye. Christ cōcludeth what his kingdom is, & who shalbe therunto receyued, admonishyng that vnto hys worde nothing be added of men in payne of dampnacion.

Some hateful & vngodly blasphemers there are and euer hath bene, which wil in no wyse this boke to be of equall auctorite with the other scripturs of Christes testament. But dampnably wretched are they, in the vaine imaginacions of their sinneful hartes. The most hygh Theologye and secrete wysdome of God the eternal father, in the blessed doctryne therof, geuen vnto hys onely sonne in our humanite and after that of him so committed vnto Jhon by the holy Ghost, to be distributed and taughte by hym to the vniuersall christen congregacion. Which is a most sufficient argument of the auctorite therof, whatsoeuer madde Momus shal quarel to the cōtrary. James

Faber Stapulensis in hys preface prefixed to the workes of Dionyse the Ariopagite, doubted neuer a deale to prefarre this heauenly prophecye to all the other writinges of the other Apostles, confessinge that in worthynesse, it farre passed them all, yf dew circūstaunces therof considered. The more nygher (sayth he) the light be to the sonne, the more strength it hath, and the more clereuesse it ministreth vnto men.

But Momus hath not yet done awaye the madde mystes of hys mōkerye, nor yet the darke dregges of his sophisterye, which both are a great blemishyng vnto hys eye sight. The wisdom of Plato, Homerus, & Cicero, anayleth nothing in thys. Aristotle and Virgylle, if they were alyue, coulde herein do litle or nothynge. Inestimablye more maketh the poore sylly, learnynge to the vnderstandinge of these misteryes, than the proude paynted eloquence or farre fet reasons of the philosophers. The Lorde geue vs grace from the barne of his moste plentrouse scripturs, to fatche the fatte feadyng of our feble and hungrye soules, that we maye by them obtayne his strength vnto the lyse euerlastynge.

The thirde part of the Image

of both churches, after the moſt wonderfull and heauenly Reuelacion of ſayncte Jhon the Euangeliſt.

☞ Compyled by Jhon Bale.

The. xviij. Chaptre.

UNder the tytle of Babylon is here in this chapter folowynge deſcribed the fearfull iudgemente of the malignaunt churche, with the ruynouſe fal of Antechriſt and hys kyngdome, prefigured afore in Eſaye and Hierempe.

The Text.

1 And after that I ſawe an other Aungell 2 come doune frō heauen 3 hauinge great power 4 and the earthe was lyghtened wyth hys bryghtneſſe. 5 And he cryed myghtye wyth a ſtronge voyce, ſayenge. 6 She is fallen, ſhe is fallen 7 euen great Babylon 8 and is become the habytacyon of deuels 9 and the holde of all foule

spretes 10 and a cage of all vn-
cleane and hatefull byrdes. 11
For all nacyons haue dronke of
the wyne 12 of the wrath of her
whoredome. 13 And the kynges
of the earthe haue committed
fornycacyon wyth her. 14 And
her merchauntes are waxen
ryche 15 of the habundaunce of
her pleasurs.

The Commentarye.

1 After these manifolde visions (sayeth
saynt Jhon) I was yet ware of an other an
gel or heauenly messenger of the Lorde, cō-
myng doune from heauen, which is the ha
bitacle of God. For from aboue all good-
nesse commeth. Thys Aungell betokeneth
the faythfull preachers of our age, and is
all one with the Aūgel that had the seale of
the lyuyng God in the. vii. Chapter, wyth
hym that was clothed with a cloude in the
x. chapter, & with hym ỹ proclamed the fal
of Babylon in the. xiiii. chapter.

2 In that he is sayd here to come doun frō
heauen, is signified that they are sente of
God

God hauinge great poure, with constaunt feruentnesse of spirite, stronglye to declare his wyl, to the vtter destruccio of the whore. For like as the father hath lyfe in him selfe, so hath his sonne Jesus, and so hath in hym his Godlye ministers.

3 His poure is an euerlastinge poure, retaininge both lyfe and death.

4 With the brightnesse, not of this aungel which was but a messāger, but of the poure that was geuen vnto him, was the vniuersall earth habundauntlye lyghtened. ffull is all the worlde of the glorye of God, where as his worde shyneth, and his verite is ones spredde by the trewe godlye preachers.

5 In this stronge poure cried he myghtelye, and in this clere light was his ernest voyce harde, vtteringe this sentence to the worlde.

6 She is fallen cleane doune that was so proude, she is turned ouer that was so glorious an whore, yea, euen the great Babylon her selfe, or blasphemoule churche of the hipocrytes.

7 By the iudgemēt of God is she brought to vtter confulyon. ffirst had she a fall by the death of Christ, whan the prynce of this worlde was trowen forth. Marke ye destruccion of Hierusalem, where the churche of the

Jewes did cease, the material temple of Salomon, and clerelye ouerthrowen, not one stone vpon an other remaynynge. Now shall the haue an other much worse by the playne manifestacion of his worde, to the confort of all his electes. And both are of one certainte, though the one be past and the other yet to come Conferre w̄ this place the ouerthrowe of the monasteryes in Englande, Denmarke, the free citye of Germanye, and certain other regions, and thynke that more sorowes are yet commynge.

8 These are the causes of her fall, and occasyons of her ruyne before the Lorde. She is become the fylthy habitaciō of deuyls much more than before her fyrst fall, for now they entre in by heapes, yea, seuen for one afore.

9 Now is she the stynkinge holde of al vncleane spretes. ffor there haue all the kyndes of Idolatrye theyr ernest maynteynaunce, by her spyrytuall occuppers the bysshops, prieste and relygyouse. There reygneth symonye, sacrylege, vsurye, fraude, ambycyon, malice, glotonye, auarice, pryde, fylthynesse, and all mysches besyde

10 Now is she corrupt cage of all vncleane foules, and hatefull bydes. ffor in her dwelleth the aduouterouse cardynals, the

burgerye

buggerye by shoppes, the prostibulouse pre-
lates and prpestes, the Gomorre and mon-
kes, chanons, frers, and nonnes, an innu-
merable swarme of Sodomites. These doth
Esaye in symplytude compare vnto wylde
beastes, dragons, Estriches, daunsynge a-
pes, howlettes, mermaydes, and other ody-
ble monsters. ffor there is mockynge and
mowinge, crpenge and pellynge, crossynge
and gappnge, congerynge and clopnynge,
wyth manye other feates. Here coulde I
shewe wonderfullye muche by the hysto-
rpes, of the stewes of both kyndes at Rome,
of the profytte receyued there of that occu-
ppenge, of Wynchesters rētes in England,
of sapnt Lewes mantyll in the grape frpers
of Parys, of the hallowe pyller of our Lor-
des lenghthe in Lyons, of the good ghostly
father that constuprated .ñ. hundred nonnes
in his tyme, of the burpenge of infantes in
their iakes, and of manye other straunge
mysterpes els, were it no for losynge of the
tyme and hynderynge mens conscyences.
¶ She is fallen, she is fallen (sayth the
aungel) and therfore be glad of it. ffor al na-
cions of the worlde, a smal symple nūber ex-
cept (whom God hath preserued of his good
pelle) hath dronkē of the wine of her whore-
dome.

bome. ffor not geuinge thankes vnto God whan cause hath bene offred, they haue fallen into most depe errour. They haue sought her sorcerpes with deuocpon, beleued her doctrines, and so folowed them in effect.

12 And therfore they shall talk of the wrath of God, or penalties dewe to that aduoutepe of the spzete or vpce of pdolatrpe mpnpstred bp her. I shall haue no pptpe (sapth the Lozde) vpon her chyldzen, for they are the chyldzen of fornicacion.

13 The mpghtpe kpnges and potentates of the earth, not hauinge afore their eyes the lone and feare of God, haue committed with this whore most vyle fylthpnesse, abusynge them selues bp manpe straunge or vncommaunded worshyppinges, and byndinge them selues bp other to obserue her lawes & customes. At the examples, doctrynes, counsels, and persuasions of her holpe whoremongers haue they broken the couenauntes of peace, battapled, oppzessed, spopled, rauished, tpzānousipe murthered innocētes, pea, for vapne folpshe causes, and moze vaine title, neither godlinesse noz honestie regarded, as though there were nepther heauen noz helle, God noz accountes to be made.

14 And her mytred merchaūtes, her shome

souldiours,

Goldsmiths, her masse mongers, her soule sel
lers, and her marte brokers wexed verye ri-
che through the sale of her oples, creme, salt,
water, breade, orders, halowinges, houselin-
ges, ashes, palmes, waxe, frankensence, be-
des, crosses, cādelsticks, coppes, belles, or-
gans, Images, relyques, and other pedla-
rye wares.

¶ And are become verye welthye in the ha
bundaunce of her pleasurs. They haue got-
ten in vnto them places and princelye hou-
ses, fatte pastoures and parkes, medowes
and warens, ryuers and pondes, vyllages
and townes, cityes and whole prouynces,
with the deuyll and all els, besydes other
mens wyues, doughters, mayde seruaun-
tes, and chyldren whom they haue abhomp-
nably corrupted. What profyghtes they ha-
ue drawen vnto thē also by the sale of great
bysshoprykes, prelacyes, promocyons, be-
nefyces, tot quottes, pardons, pilgrimages,
confessiōs, and purgatory, besydes the year
lye rentes of cathedrall churches, abbeyes,
colleges, couentes, forsutes and such other,
it were vnreasonable to tel. No pleasurs are
in the fardest partes of the worlde, but they
wyll haue plentye of them. Yet can they for
the tyme preache vnto other men cōtempt of

the

the worlde, and commende both pouerte and faltynge.

The Text.

1 And I harde an other voyce from heauen, sayȝ. 2 Come awaye from her (my people); that ye be not partakers in her synnes, 4 least ye receyue of her plages. 5 For her synnes are gone vp to heauen, 6 and the Lord hath remembred her wickednesse. 7 Reward her euen as she rewarded you. 8 And geue her double accordynge to her workes. 9 And poure in double to her in the same cuppe, wherin she fylled vnto you. 10 And as much as she glorifyed her selfe, and lyued wantonlye, 11 so much poure ye in for her of punyshment and sorowe.

The Commentarye.

1 Besydes all this (sayth saynt Johan) yet

yet harde. I an other voyce frō aboue, betō-
kening an other mouing of the spirite wher-
by the Godlye mynysters are taught of the
Lord. And this was therof ỹ swete warnig.
2 Come awaye my people from that wyc-
ked Babylon wyth Esdras, and from that
stynkinge Sodome with Loth. Haue nomo-
re to do with that whorysshe church. Forsake
her false relygion and deceyued sacramentes.
Refuse her wanton ceremonyes, detest her
superstycyon, leaue her beggerlye baggage.
Medle nomore with those whoremongers,
those Nicolaitanes, those Balaamites. Ab-
horre their abhominable stodyes, maners,
and lyfe, repentynge in hart all folysheneſſe
past. Resort vnto me (sayth the Lorde) al you
that laboure and are loaden, and I shal ease
you of yours heauye burdens.
3 Submyt your selues no longer to the yo-
ke of the infydels, but set your selues at lar-
ge, least ye be partakers of her abhomyna-
ble synnes, & so receiue of her plages, which
is the great vengeaunce of God. Let it suffi-
se you that hath be done alreadye at the plea
sure of the Heythen in the vnlaufull seruice
of Idols. And learne frō hēceforth to be mo-
re godlye wyse, least ye be damned with the
wicked. I remembre that Johan Hildesh̄e in
his

his boke in turpia pingentem, sheweth that Taplarandus Petragozicensis a ffrenche cardinall, whan question was moued at his table of Apostataes, commended the order of cardynalles in that there was none amõge them. Vnto whõ Peter Thomas a Carmelyte fryer (which was not withstanding within a whyle after the patryarke of Constantynople) made this trewe answere. What they be (sayth he) that goeth from other orders I can not tel, but sure I am that they which go from your order are sayntes. As by example, saint Hierome, Petrus Damianus, Petrus de Mozone, & such other.

4 Besydes the wholsome and monithmentes of the scrypture hath many godlye men geuen warninges of these matters, both in the primatyue churche, and in euerye age sens. Many notable doctours and fathers, sens the popes fyrst rayse, hath in theyr famouse wrytynges called vpon the churches reformacion. As Bertramus, Herebaldus, Joannes Scotus Monachus, Berengarius Thuronensis, Bruno Adegauensis, Petrus Damianus, Walerianus Medburgẽsis, Bernardus Clareuallensis, Robertus Tuitiensis, Joachym Abbas, Cirillus Grecus, Joannes Salysburiensis, Gilber-

tus

Leicestrius, Angelus Hierosolimitanus, ...ilhelmus de sancto amore, Guido Bona... Nicolaus Gallus, Hubertinus de Ca... Petrus Joannes, Marsilius Patauin... Joannes Paris, Arnoldi de villa no... Michael Cesenus, Guilhelmus Ockã, ...olaus de Luca, Marcus de ffloręcia, Joã... Wiccleue, Joannes Husse, Michael de ...ononia, Joannes Hildesheu, Dantes Ali... gerius, Franciscus Petrarcha, Nicolaus ...lemangis, Petrus de Aliaco, Joãnes Ger... Laurencius Valla, Lodowicus Arela... sis, Joannes Segobius, Thomas Redo... sis Gallus, Matheus Palmarius, Da... id Bois, Dionisius Carthusianus, Joan... es Wiluerton, Joannes Gocchius, Joan... es de Mesalia Wormaciensis, Joannes Grpler, Joannes Crutzer, Wessalus Gro... ingensis, Eneas Syluius, Rodericus Sa... mensis, Julianus Bizigensis, and Hiero... mus Sauonarola, besydes thyse that hath ...ittẽ in our dayes, as Johan Reuclin, Bap... ista Mantuanus, Baptista Pauecius, Joã... es Crestonus, Erasmus, Luther, and such other, of whome they haue condemned the more part for heretiques. To recite their te... timonies and writtinges, it wolde require much time, and therfore I passe it ouer here.

Onlye haue I reherſed theyr names (as I coude do yet manye more) to put ye in remẽbraunce that God hath alwaies had ſome in the worlde, whiche hath not in all poyntes conſented to their blaſphemies, though they haue not had the lyght of this treuthe ſo opẽ as we haue it now. Manye Godlye Emprours and counſels generall haue attempted this reformacyon in the church, but euermore haue they foumde vngodly princes againſt them, to holde the Antychryſtes ſtyll in their wickednesſe. Yet doubt I not but Pharao wyth hys hoſt ſhall perysshe in the ſea, and the proude Jewyſhe prieſtes in the cytye, for theyr manyfolde blaſphemyes, at the tyme now appointed of the Lorde.

¶ For the ſynnes of this whore, or abhominacions without numbre of that falſe relygyon, her ſtynkinge Idolatrye and ſlaughter of innocentes, are gone vp vnto heauen againſt her, requyrynge the great vengeaunce of God The fylthynesſe of them hath moued him to wrath, and kyndled his dyſpleaſure towardes her, puttinge him in remembraunce of his eternall decre concernynge her deſtruccion. The greatneſſe of her myſchefes hath touched heauẽ, & hath axed with Sodome and Gomor the fearfull plages

thre-

hastened her.

6 And the mercyfull Lorde beholdynge the affliccion of his people, and pytienge theyr myserable thraldom in that spirituall Egipt, hath consydred her vngodlye behauer, waged her wylfull wretchednesse, and measured her vnmercyfull murther, cõmaunding his appointed ministers to execute vpon her his iudgementes without mercye.

7 Rewarde her now (sayth he) in euerye cõdicio as she hath rewarded you afore. Measure agayne vnto her, lyke as she hath measured to you, now that ye haue the iudgemẽt seates. Crye out vpon her as she hath cryed out vpon you. Snare her as she hath snared you. Destroye her as she hath destroyed you. As she hath take vengeaunce of you, so take you vengeaunce agayne of her. Lyke as she hath afflicted you, Judged you, and condemned you by the lawes of men, so scurge you her agayne, iudge her an harlot, and condemne her to hell by the mygh tye worde of God.

8 Se that you geue her twofolde in punishment accordinge to her wicked deserunges. Where as she hath taken from you no more but the life of the bodyes take you away frõ her againe the lyfe both of bodye & soule.

9 Into the same bytter cuppe of sorowes that she hath fylled vnto you in her malice, poure you in double agayne to her. Where as she hath geuen you a tẽporal death, gaue her the death euerlastinge, doublinge vnto her both the grefes & continuaunce of them.

10 Yea, consider how greatly she hath glorifyed her selfe against God in blasphemous errours, in pride, in pleasurs, and in wanton lyuynge.

11 And so much let there tast of most terrible punishmentes, sorowefull plages, waylinges, and gnashinges of tethe. An holye preisthode hath she pretended, a regal dignite hath she vsurped, and both those powers most shamefullye hath she so abused, therfor let her haue the penalties dewe vnto such presumpcion. Take from her, her pleasaunt Euphrates with the spoiles and profyghtes, wherin she hath in ordinatlye delighted, and throwe her in to most depe wretchednesse here, besides ỹ shall folowe in an other world.

The Text.

1 For she sayeth in her hart, 2 I sytte, beynge a quene, 3 and am no wydowe, 4 and shall see no sorowe. 5 Therfore shall her plages

plages come at one daye, 6 death, and sorowe, and honger. 7 And she shall be brent wyth fyre. 8 For stronge is the Lorde God, 9 which shall iudge her.

The Commentarye.

1 For hyghlye she standeth in her owne cõceiath as pet, boasting herselfe to be the great goddesse of the earth.

2 I sytte here in welthe, and pleasure (sayth she) beynge a gloryouse quene, yea, the holy churche her selfe, hauinge auctorypte in heauen, in earth and in hell, with poure to lose and bynde, saue and damne. With me is it not as with them that are not of this worlde or haue no dwellynge place here, for all is at my wyll and pleasure.

3 I am no desolate wydowe. The powers of this worlde standeth by me. The myghtye princes and potẽtates defendeth me with the death of innocẽt people. Neuer was Nero, Domiciamus, Troianus nor Maxẽcius with other cruell tyrauntes, more sure vpon my syde in defence of superstitiõs, than they are pet styll to thys houre.

4 Therfore I cã take no scathe, nor pet feale of anye sorowe, I shal be ladye for euer. Me-

ner shall my seate be remoued, Neuer shall I fall, nor anye myshappe lyght vpon me. Such are the bolde bragges of the popistes, that Peters lytle shyppe maye well be moued with ỹ tempest of heretiques, but neuer shall it be ouerthrowen. Thinkinge therby that whorysh churche shall euermore contynue, and neuer come to nought.

5 They consyder not how stronge the lambe is, against whom they daylye fyght. And therfore shall the terrible plages (whiche God hath appoynted her to suffre) heauenly lyght vpon her, and all in one daye.

6 And ones shall he poure vpon that wycked congregacion, death, sorowe, and hunger, lyke as he dyd fyre and brymstone vpō the synnefull cytyes. Perpetuallye shall they be depryued of that lyfe whiche is in Chryste Jesu. Contynuall weppynge and tethe gnashynge shall they haue, theyr worme neuer dyenge. Styll shall they inwardelye famishe, and neuer wt felicite be satisfied.

7 With vnquencheable fyre shal this whore be brent with her whole generacion of hypocrytes, prepared for the deuyll and hys aungell.

8 Effectuall and trewe is this sentence, for myghtye is the Lorde that shall iudge her, and

and condemne her by his worde.

¶ Iust is he in his promes, trewe in his
things, glorpouse in his worbes, holye, ter-
yble, and fearful in his iudgemētes against
the wicked. None shall be foūde able at that
daye to resist rayne the least part of his pur-
posed vengeaunce, neyther marye throwing
in her beades into saint Michaels balaunce,
Iohan Baptist with his lambe, Peter with
his kepe, nor yet Paule w̄ his lōge swerde.
Though Moyses and Samuel, the chosen
prophetes of the Lorde, yea, with Noe, Da-
niel, and pacīēt Iob should stāde before him
at that daye, yet shoulde they not be harde.

The Text.

1 And the kynges of the earth shall bewepe her, 2 and wayle ouer her, 3 which haue commuted fornycacyon, 4 and lyued wantonlye wyth her, 5 whan they shall se the smoke of her burnynge, 6 and shall stande a farre of, 7 for feare of her punyshment saynge. 8 Alas, alas, that greate cytye. 9 Babylon, 10 that mightie cytye. 11 For at one houre commeth thy iudgement.

The Commentarye.

1 More ouer the carnallye mynded kinges of the earth (sayth ỹ afore said Aungell) which hath for her pleasure abused their auctorite and poure, shal take her sodē destruction in this lyfe verye heauenlye.

2 Yea, they shall most sorowefullye bewaile them selues ouer her, as men verye vncontented wyth that ordynaunce of God. They shall be sorye in theyr hartes that hys

wordꝭ

worde is become so stronge agaynst her, ꝑ they can resist it with swerde, fyre, and halters no longer. They shall be pensyue and heaup to se all go to wracke, they beyng no longer able by the slaughter of innocentes to vpholde her glitteryng estate.

3 Specially shall they be sore discontēted with the matter, which haue with her committed the whoredō of the spirite by manye externe worshippinges of dyre waffer cakes, oples, roodes, reliques, ladyes, Images, sculles, bones, chyppes, olde ragges, showes, botes, spurres, hattes, breches, whodes, nightcappes, and suche lyke.

4 And they that haue lyued wantonlye with her in folowyng her ydle obseruaciōs in mattenses, houres, and Masses, in sensinges, halowynges, and fūtehalowynges in goyng processions with canape, crosse, ꝓpre, with banners, stremers, and torchelight, with suche other gaudes to foolish for chyldren, no godly admonyshment takē of the scriptures. ffor vnder the kynges here, are also to be vnderstanded those peoples, whome they haue wickedly gouerned, and constrained by theyr lawes to such abhominable vsages.

5 Dolorously shall these kynges lamēt,

whan they shal beholde the filthy smoke of her burnynge, or whan they perceyue that the commyng to the tryall of the scriptures, apereth nothing but a vyle stinking smoke noysull to the eyes, chokinge to the throte, and euermore blemyshyng the confortable light. The church of the wicked (sayth Dauid) is as the dust that is blowen forth of ỹ winde, the shaddow that passeth awaye the smoke that vanyssheth, and the ware that melteth in the fyre, yea, of all fantastical vanitees the most.

6 A farre of shall they stande trembling at the magestie of Gods worde, fearyng to be destroyed or to loose theyr worldlye honours also by the same, as dyd the duke of Bauarye and Brunswyck with other popish princes at the last counsail of Raynesburg. For the cõtinuall clamour of Eckius, Cochleus, Tregarius, Scatzgerus, Pelargus, Herborne, Hofmeister, Badya, Wynchester, & suche other dyrtye doctours of theirs is euermore, that the Gospelers wolde haue all thynges in common. And therfore do these persecute them, and woulde not haue that churche to go doune, thynkyng that if it once should fall, they should not long after contynue.

7 Thus

7 Thus doth the chyldrē of Cain which haue murthered their poore innocent bretherne, feare that euery man lokynge vpon them wolde destroye them. As men forsakē of God they dispayre in thēselues, lokinge for none other but dampnacion, nowe that they can haue no more masses, holy prayers nor suffrages, & cōplaynyng after this sorte.

8 Alas alas that great cytye, that beutyfull Babylon, that blessed holy mother the churche, which somtyme had so many Popes pardons, so many Bishoppes blessinges, so many holy stacions, so many cleane remissions a Pena et culpa, so many good ghostly fathers, so many religiouse orders, so muche holy water for spretes, and saynt Jhons Gospels with the .v. woundes & the length of our Lord for drowynge, is nowe decayed for euer.

9 We sorow, we sygh, we sobbe, we are sore disquyeted, for payne we pante, trēble, and quake to se our derely beloued Babylon turned vpsyde doune, whome we toke for a moste wonderful myracle.

10 Oh, that cytie, that cytie, that somtyme was so mightye and strong, so fayre & bewtifull, so glorious and holy, is now become waste and desolate.

11 At

11 At once is the terrible iudgemẽt of God commen vpon the vnloked for. Sodenlye art thou destroyed with the sprete of hys mouth vnthought vpon. Alas who shall prape for vs nowe? who shall synge Dirpges and trentals? who shall assoyle vs of our sinnes? who shall geue vs asshes and palmes? who shall blesse vs wyth a spade, and singe vs out of purgatorie whan we are dead? If we lacke these thynges, we are lyke to want heauẽ. These are the desperate complayntes of the wycked.

The Text.

1 And the merchauntes of the earth 2 shall wepe and waylein themselues 3 because no manne wyl bye their wares any more. 4 The wares 5 of golde 6 and syluer 7 and of precious stones 8 neyther of pearle 9 and sylke 10 and rayues 11 and purple, and scarlet 12 and all thyinen woode 13 and al maner vessels of yuery 14 and all maner vessels of most precious

precious woode 15 and of brasse 16 and of yron 17 and of marbyll 18 and synamom 19 and odours 20 and oyntmentes 21 and frankensence 22 and wyne 23 & oyle 24 and fyne floure 25 & wheate 26 and cattell 27 and shepe 28 & horses 29 and charettes 30 and bodyes 31 and soules of men.

The Commentarye.

1 Now followeth in course the marchaūtes of the earth, the sellers of wares in the temple, the marked multer of Mahomete and the Pope.

2 They shall wepe and mourne, waple and lament inwardly in themselues, bothe wryngynge their handes for sorowe, and scratchyng their heades for very angupsh.

3 Because they se all men go from them, and none in a maner are disposed too bye theyr pedlarye wares any more.

4 As these wares are specially, which followeth here in course.

5 They will pape nomore money for the housel syppynges, bottome blessinges, nor

for

for lepst me and lepst me not aboue ỹ head and vnder of their chalices, which in many places be of fyne golde. Neyther regarde they to knele any more doune and to kysse their pontifical rynges, whiche are of the same metall.

6 They will be nomore at cost to haue the aper beaten and Idols perfumed wyth theyr lensers at principall feastes, too haue their crucifixes layed vppon horses, or too haue them solempnely borne aloft in theyr gaddinges abrode, with the religiouse occupyenges of their pares, cruettes, and other Jewels which be of siluer.

7 Neyther passe they greatly to beholde precious stones any more in their .n. horned mytres, whan they hallow their churches, geue their whorysh orders, and triumphantly muster in procession.

8 Nor in costuouse pearles in their copes perrours, and chrisiples, whan they be in theyr prelately pompouse sacrifices.

9 When knowyng the worde of God supposeth that their ornamētes of syluer wherwith they garnysshe their tēples & adourne their Idols, is very blasphemouse and deuelysshe.

10 They thynke also ỹ their fayre whyte rochets

rochettes of rayne or fyne lynnen clothe, their coftly grape amples of calaber and cattes taples.

11 Their fresh purple gounes whan they walke for their pleasure, & their red scarlet frockes whan they preache lyes in the pulpit, are very superfluouse and vaine.

12 In their thynen wood (whome some men call algume trees, some Brasyll, some Corall) maye be vnderstande al their curpeuse buyldinges of temples, abbeyes, chappels, and chambers. All shrynes, Images, churchstoles, & pewes that are well payed for. All banner staues, Pater noster scores, and peces of the holy crosse.

13 The vessels of ouer comprehendeth al their mundy dishes, their offering platters their relique chystes, their god boxes, their drinking horns, their syppinge cups for the hiccough, their tables wherupon are charmed their chalyces and vestimentes, their stādishes, their combes, their muske balles their pomaunder pottes, and their oyntes boxes, with such other toyes.

14 The vessels which after some interpretours are of precioust stone, or after som, of moost precioust wood, betokeneth their costlyuse cuppes or cruses of Jaspar, iacincte amell,

amell, and fyne berall, and theyr alabaster boxes wherwith they anoynt kynges, conferme chyldren, and minister their holye whorysshe orders. Theyr pardon masers, or drynking dyshes, as Saynt Benettes bolle, Saynct Edmondes bolle, Saynct Gyles bolle, Saynt Blythes bolle, and Westmunster bolle, with suche other holy reliques.

15 Of brasse (which cõtayneth latten, copper, alcumine, and other harde metals) are made all their great candelsticks, holy water ketels, lampes, deskes, pillars, butteralles, bosses, belles, and many other thinges more.

16 Of stronge yron are the braunches made that holde vp the lightes before theyr false Goddes, the tackes that sustayne the for fallyng, the lockes that saue theim from the robberye of theues, theyr fyre pannes, barres, & polyes, with many other straũge gynnes besyde.

17 With marbyll moste commonly paue they theyr tempels, and buylde strong pyllers & arches in their great cathedrall churches and monasteries, they make thereof also theyr superaltaries, their tombes, and their solempne graue stones, besydes their other buyldynges wyth freestone, flynte, ragge

ragge, and bycke, comprehended in the-same.

18 By the Spnamom are ment al maner of costly spyces wherwith they berye their Bishoppes and founders, least thei should stynke whan they translate them agayn to make them sayntes for aduauntage.

19 By the smellynge odoures, the swete herbes that they strowe abrode at theyr dedicacions & burpals, besydes the damaske waters, bawmes, muskes, pomaunder, cy-net, and other curiouse confeccyons that they bestowe vppon theyr owne precyouse bodyes.

20 The oyntementes are suche oyles as thei mingle with rose water, aloes, & spyke with other myxte cõceptes, wherwith they anoint their holy sauers and rodes to make them to sweate and to smel swete, whã thei are borne abrode in procession vpon theyr hygh feast full dayes, lyke as doctor Rede bled hys olde rotten roode of Beckles in Southfolke vpon the holy rode dayes.

21 ffranckensence occuppe they oft, as a necessarie thynge, in the sensinge of theyr Idols, hallowyng of theyr Paschal, coniu-ringe of their ploughes, besydes the bles-singe of their palmes, candels, assh and

theyr dead mens graues with Requiescant in pace.

22 With wyne singe they their masses for money, they housel the people at Easter they washe theyr auter stones vpon maũdye thursdaye, they fast the holy embryng dayes, besydes other banckettinges all the whole yeare to kepe theyr flesshe chast.

23 With oyle smere they ionge infantes at baptyme & bishopping, they grease their massemongers and geue thē the marke of Wadpan, they a nele theyr cattel that starueth, and do many other feates els.

24 ffyue floure is such a merchaundice of theirs, as farre excedeth all other, & was first geuen them by pope Alexander ỳ first thinkyng Christes institucion not sufficiēt nor comenly in vsing the common bread in that ministerie. ffor ỳ ware hath broughte theim in, their plentefull possessions, theyr lordshippes, fatte benefices, & prebēdaries, with innumerable pleasurs els.

25 Wheate haue they of theyr farmes, wherof they make pardon bread and cakes to drawe people too deuocion towardes them.

26 Cattel receyue they offred vnto theyr Idoles by the Idiotes of the countreys for

recouer of sondrye diseases, besydes ỹ they haue of theyr tythes.

27 Shepe haue they somtyme of theyr owne pastures, somtyme of begging, somtyme of bequestes for the dead, too crye thẽ out of theyr fearfull purgatorye, whã they be a slepe at midnyght.

28 Great horses haue thei for mortuaries for offices, for fauers, gyftes, & rewardes, to be good lordes vnto them that they may holde still their farmes, and to haue saũder waspe their sonne and their heyre a preest, or to admit him vnto a mãnerly benefice, ỹ he may be called master person, & such like.

29 Charettes haue thei also or horse litters of all maner of sortes, specially at Rome, with fote men runnynge on bothe sydes of them, to make rowme for the holy fathers. Of whome some carrye theyr owne precious bodyes, some theyr treasure, some the blessed Sacrament, some holye reliques & ornamentes, some theyr whores, and some theyr bastardes.

30 The bodyes of men must nedes be iudged to be at their pleasure, so longe as christen prouncies be tributers vnto thẽ, princes obedient, peoples subiect, & their lawes at their commaundemẽt to slee and to kyl.

And to make thys good, who hath not in Englande payed hys Peter peny sometime to acknowlege hym self a bonde manne of theirs at the receypth of hys yearly housell. ffardermore yet, besydes their marked muster of monkes, frers, and prieskes, they haue certayn bonde men, of whome some they sell to the Venecianes, some to the Genuers, some to the Portingales, and some to the Turkes, to rowe in theyr Gallyes.

31 And last of all to make vp their market, least any thyng should escape their hãdes, these vnmercifull byrders maketh merchaundyse of the soules of men, to deprue Christ of hys whole right, sendynge many vnto helle, but not one too heauen (vnlesse they maliciously murther them for the truthes sake) and all for money. After many other sortes els abuse they these good creaturs of God, whome the holy Ghoste here nameth by course as thynges comprehendynge all other, besydes that Mahometes mynisters in theyr sort in Barbary, Grece and Egipt. ffor nothing vnder the heauẽs leaue they vndefiled. Much were it to shew here by the Cronicles seuerally, of what Pope they haue receyued auctorite, power, & charge to vtter these wares to aduantage

and

and how they came first from the olde Idolatours by ỹ large testimonies of Isapiece, Esaye, Daniel, Baruch, Oseas, and the other Prophetes. At one houre shall these merchauntes for theyr abhominacions be plaged, nothinge that the vayne louers of thys worlde haue trusted in, auaylyng thē nor yet helping thē. ffor at all times in this last age of the worlde (whome Jhon calleth the last houre) are the wicked reprobates cōdempned of God, and so reserued to ỹ latter sentence of the iudge. ffor it foloweth in the text.

The Text.

1 And the appels that thy soule lusted after, are departed from the. 2 And all thynges whiche were dayntie, and ryd pryce 3 are departed from the 4 & thou shalt fynd them no more. 5 The merchauntes of these thinges 6 whiche were waxed ryche by her 7 shall stande a farre of, frō her, for feare of the punishmēt of her 8 weping and waylynge,

and sayenge. 9 Alas alas, that great cytye, that was clothed in raynes, and purple, and scarlet, and decked with golde, and precious stone, and pearle. 10 For at one houre so greate ryches is come to nought.

The Commentarye.

1 And the delicious appels (sayth ỹ threatenynge voyce of the holy Ghost vnto this whore) that thy wretched hart hathe so sore lusted after by so many vnsaciable desires are now departed from the. Yea of ryper learnyng and iudgement, whom thou coueitedest to haue for defence of thy glorious whoredome, thy abhominacions perceiued will no longer dwell with the, but vtterly leaue the, detest the, & abhorre the. Where as they haue afore auaunced the to ỹ world now will they by the scriptures restore ỹ to thesame.

2 In lyke maner all those thinges which were afore tyme very precious & deynty vnto the, and whom thou haddest for their goodnesse in muche estimacio, are now for thy lewdenesse gone awaye cleane frō the,

bidding

bidding the for euer adew. Menne of sober discretion and lyuynge, whome thou hast afore tyme pretẽded much to fauer, as thinges commodious vnto the, to the clokynge of thy hipocresie, thy condicions now knowen, doth dayly more and more decline frõ thy dead obseruacions and most dampnable superstycions. And where as they thought the afore very holy and good, thei suppose the now both detestable and deuelysh.

3 So that from henceforth the verye opẽ none shall remayne with the for defende thy knowen whoredome, but hypocrites, mẽ pleasers, flatterers, babblyng sophisters brawlyng, canonystes, Epycures, & blasphemous Antichristes. As for men that be godly wyse, sober, vertuous, learned, well occupyed, and mynding the glorie of god will vtterly refuse the, and forsake thy pestiferous wayes.

4 Thou shalt fynde them nomore vpon thy syde pletinge. Nomore shalte thou haue their fauer, nor yet their swete smellig. Neyther shal their doctrine mainteine thy vayn ceremonies, nor yet theyr conuersacion obserue thy croked customes any more. Yea, be thou certayne and sure of thys, that be they once gone from the cleane, neuer shal

and sayenge. 9 Alas alas, that great cytye, that was clothed in raynes, and purple, and scarlet, and decked with golde, and precious stone, and pearle. 10 For at one houre so greate ryches is come to nought.

The Commentarye.

1 And the delicious appels (sayth ỹ threatenynge voyce of the holy Ghost vnto this whore) that thy wretched hart hathe so sore lusted after by so many vnsaciable desires are now departed from the. Men of rype learnyng and iudgement, whom thou coueitedest to haue for defence of thy glorious whoredome, thy abhominacions perceiued will no longer dwell with the, but vtterly leaue the, detest the, & abhorre the. Where as they haue afore auaunced the to ỹ world now wyll they by the scriptures reproue ỹ to thesame.

2 In lyke maner all those thinges which were afore tyme very precious & deynty vnto the, and whom thou haddest for their goodnesse in muche estimaciō, are now for thy lewdenesse gone awaye cleane frō the,

bidding

bidding the for euer adew. Menne of sober discretion and lyuynge, whome thou haste afore tyme pretẽded much to fauer, as thinges commodious vnto the, to the clokynge of thy hipocresie, thy condicions now knowen, doth dayly more and more decline frõ thy dead obseruacions and most dampnable superstycions. And where as they thought the afore very holy and good, thei suppose the now both detestable and deuelysh.

3 So that from henceforth the verye opẽ none shall remayne with the nor defende thy knowen whoredome, but hypocrites, mẽ pleasers, flatterers, babblyng sophisters brawlyng, canonystes, Epycures, & blasphemouse Antichristes. As for men that be godly wyse, sober, vertuouse, learned, well occupyed, and mynding the glorie of god will vtterly refuse the, and forsake thy pestiferouse wayes.

4 Thou shalt fynde them nomore vpon thy sidepletinge. Nomore shalte thou haue their fauer, nor yet their swete smellig. Neyther shal their doctrine mainteine thy vayn ceremonies, nor yet theyr conuersacion obserue thy croked customes any more. Yea, be thou certayne and sure of thys, that be they once gone from the cleane, neuer shal

they agayne returne vnto the. Onely shall thy wicked remnaunt be beastes & bablers spithy workers and dronkardes, as is Eckius which had .iij. bastardes the same peare that he disputed at Lipsia agaīst ỹ mariage of prestes, Natalis beda, Chlictoneus, Kiset, Godet, Sutor, Delphus, and de quercu at Paris, Braggyng Wynchester, the Popes paraclete in Englande, that is master of the Stewes at London, and suche other dyrtye donge hylles.

5 The busye merchaūtes of these earthly thynges afore (sayth the voyce agayn vnto Jhon) which were become very fat, welthy and ryche through quicke sale of the wares of this whorish church, shall at the daye of her destrucciō, stande afarre of bewayling her fall. ffarre dyuerse are these in theyr markettes from the vsage of other occuppers in the worlde. ffor where as they sell theyr wares but once, and loke nomore for them agayne, these sel them euery day and yet retayne them styll. And where as they sell ỹ very wares in dede, these sell nomore but the syghte, the sownde, and the shaddowe. As the lokynge vpon theyr Images, the noyse of theyr belles, the syredynge out

of theyr

of theyr ornamentes, the shewe of their Jewelles, the vse and occupyenge of their instrumentes, the kyssynge of their relyques, the wynde of their lyppes, the spatle of their tunges, their ydell prattynges, and vnholye meryes. But styll they kepe to'them selues the golde, the syluer, the precyouse stones, the pearles, and suche lyke, though they neuer cost them money. Yea, so wolde they do also the learnynge and good liuinge yf they had them as they haue not, ffor none wolde they haue learned nor yet vertuouse in the syght of the worlde, but their owne smered Sodomytes.

6 How and wherin these merchauntes are ryche it is shewed afore, and besydes that al the worlde doth knowe it.

7 But now in the fall certaynelye of theyr whore the churche, wyll they stande afarre of. They wyll be none of hers whan they se her go doun, least they should go doun with her and be punyshed with penurye, or least they should be drawen, hanged, and quartered as many hath bene in Englande.

8 Rather wyll they holde a fayre face outwardlye for aduauntage, inwardlye in their hartes be waylynge her ruyne, or secretlye amonge them selues deplorynge her decaye,

tyll suche tyme as they may be bolde to play the knaues agayne, sayinge after this weyinge sorte.

9 Alas alas that notable cytye that Babylon/the Rome that rueled all the worlde, that holye churche that was so beutyfullye adourned with fyne sylke, purple, and scarlet in her cuppes, vestures and ornamentes, and was so preciouslye fournished with golde precioule stone and pearles, in her chalyces crosses and mytres, and in all other prodigioule and pompoule Jewels.

10 Alas for her alas, for now at one houre in this latter age of the churche, by the gospell preachinge, is so exceding great riches, glorye, magnifycence, and honoure of oure holy mother, come euen vnto nought. Yea, oure manyfolde prelacyes are not regarded amonge them, but vtterlye contemned and despysed.

The Text.

1 And euerye shyppe gouernoure, 2 and all they that occupyed shyppes, 3 and shyppemen whyche worke in the sea, 4 studye afarre of, 5 and cryed, whan

6 whan they sawe the smoke of her burnynge, sayenge. 7 What cytye is lyke vnto thys great cytye? 8 And they cast duste on theyr heades, 9 and cryed weppynge, & waylinge, and sayde. 10 Alas, alas, that great cytye, wherin were made riche, 11 al ỹ had shyppes in the sea, 12 by the reasō of her costlinesse. 13 For at one houre is she made desolate.

The Commentarye.

1 In lyke case euerye shyppe master, which betokeneth diocesanes, bysshoppes, and ordinaryes.

2 And all they that occuppe boates, whyries, and scutes, or saile vpon the sea, as they do which amonge the wauerynge multytude are taken for parsons, vicars, & curates.

3 Yea, and mariners also that worke in the sea, by whom are sygnifyed soule priestes simple penitensers, and holy water mōgers, daylye peruertinge the ignoraunt people.

4 All these (sayth the voyce) wyll stande a farre of whā thei se her destruccīō. No lōger

wyl

wyll they stande by her, than they fele her profytable and plesaunt vnto them. Decaye ones the swete profyghtes, and they are gone awaye.

5 Yet wyl they turne to wardes her again, and crye out whan they shall beholde the spithye smoke that shall aryse of her burnynge.

6 Whan her wisdome apereth folishnesse, her doctrine deuilishnesse, and her sanctyte wickednesse by the worde of God, they shall sorowfullye lament for their owne bellyes sake, sayinge thus in theyr desperate hartes.

7 What cytie in the worlde can be thought lyke vnto this myghtye cytie, either in magnificence, welthe, or poure? No cytezens are more precyouslye apareled, more sumptuouslye fedde, nor more dilycyouslye dyeted, thā is the shorne nacion, yf ye marke well their tauer and fedinge, their fyne disgisynge and lodginge, their fat chekes and great bellies, with such other likelihodes els. Muche rather had they to haue styll the wanton commodities of this cytie, than the perpetuall pleasures of heauen. So vndiscrete, carnall, and beastly are they in their imaginacions cares and studies.

8 So sorowfull wyll they be for this their generall

generall losse, that vpon their witlesse heades, they shall cast dust in token of their inwarde heuinesse. With dispaire shall they darken their wittes, and with dottage dulle their vnderstandinge. And as graciouslye wil they repente as euer did Cain, Pharao, Esau, Antiochus, and Judas theyr predecessours.

9 Dolorouslye shall they crye in their mutual murtheringes, mourning for their powches, and sorowinge for their bellyes, and this wyll be the tenoure of their wofull tragedye.

10 Alas alas that worthye citie, that ryall Rome, that swete Babylon, that holye mother of ours, in whom we were left so riche, so mightye, and so stroge, that al the worlde feared vs, and we felthe of no sorowes.

11 Specially all we that had shippes in the sea, or that had bishoprickes, benefices, and other fatte liuinges amonge the wauering wanderers of the light lyte, inconstaunt, fickle and folishe, where as Gods worde is not knowne.

12 We became welthye in al maner of pleasures, by reasons of her costely and profytable wares that those oure shyppes contayned, which are to manye to be now rehersed.

13 ffull

13 Full wo are we and heupe at the hart remembrynge that famous citye, for at one houre is she made desolate. In this last age of his churthe wyll the Lorde consume her with his breath, not leauinge in her one stone vp an other. Like the shaddowe that passeth shall she vanishe awaye, & like the drye thystell floure, or dust that is scattred with the wynde. Such wordes (saith the wyse mā Philo.) shal they speake in hel that haue sinned, besydes their desperate complayne in this lyfe. Some expositours haue taken all these kynges, merchauntes, and shypp gouernours for one maner of people or generacio of Antichrist. And it may wel be, for so much as they are all of the earth. None of these are they inuested by the auctorite of God, but verye tirauntes, theues, and manquellers.

The Text.

1 Reioyce ouer her thou heauē, 2 and ye holye Apostles, 3 and Prophetes. 4 For God hath geuen your iudgement on her. 5 And a myghtye aungell toke vp a stone lyke a great mylstone,

stone, 6 and cast it into the sea, sayenge, 7 wyth such vyolence shall that great cytye Babylon be cast, 8 and shall be founde nomoze. 9 And the voyce of harpers, and musycianes, 10 and of pypers, and trompetters, 11 shal be harde nomoze in the. 12 And no craftes man (of what so euer craft he be) shall be founde anye moze in the. 13 And the sounde of a mylle, shall be herde nomoze in the. 14 And candell lyght, shall be nomoze burnyng in the. 15 And the voyce of the brydegroome, and of the bryde, shall be herde nomoze in the. 16 For thy merchauntes were the pynces of the earth, 17 and wyth thyne inchauntmētes, were deceyued all nacyons

ons. 18 And in her was founde the bloude, 19 of the Prophetes, 20 and of the sayntes, 21 and of all that were slayne vpon the earth.

The Commentarye.

1 With all mirthe possyble (saith the text) reioyce thou heauen, or thou faithful congregacion of God, to se this aduouterouse churche of Antichriste ouerthrowen. Be glad in thy hart, not that thy quarell is reuenged, but in that the rightuousnesse of God is fulfylled, his people beinge at liberte.

2 Haue mirthe conuenient ye holye Apostles or messengers of the Lorde, with them that the Gospell hath called.

3 Joye with your brethren ye auncient prophetes, or godlye teachers of the olde lawe.

4 ffor your merciful God hath harde your piteouse crye from vnder the aulter, & hath performed vpō that blasphemouse whore, the same selfe iudgement that you despred. According to your owne request hath he reuenged all your innocent bloud, which hath bene shedde vpon earth sens Abel the righteouse. The same damnacion haue thei now iustlye that they ministred vnto you vnius-

tlye.

dye. Yea double, for so much as they haue it both in their bodies and soules, where as you had it but alone in your bodyes.

5 And immediatly (sayth saynt Johan) an angell of great poure betokening the trew preachers of the latter age of the churche, strongly indued from aboue, toke vp a stone of exceedinge waight, verye lyke in symplytude vnto a great mylstone. They shall gather vp out of Esaye, Hyeremy, Abacuck and other prophetes, the mightye and terrible iudgementes of the Lorde, which are the heaupe stone that shall grynde his enemies into pouder.

6 This stone shall they cast into the sea. They shall publishe, preache and declare vnto the people of this worlde (whiche are as the mouable floude) those heaupe iudgementes which shal light vpon that blasphemous churche of theirs at the tyme appoynted, and thus shall they saye vnto them.

7 So violent and heaupe shall be the destruccion of that myserable cytye, that mysticall Babylon, that prostybulouse churche of Antichriste, with her shame citezens and fayned hipocrites, as is the waygh tye fal of an exceedinge great milstone into the bottom of the sea ryseynge vp nomore agayne, yea,

so terrible and fearfull.

8 With shame and confusion shall that wicked generacion come doune, and neuer more be founde here after, neyther in the earth nor yet in heauen. Though in their paynted stones they put popes, cardinals, & bishoppes, monkes, chanons, and shauen priestes, freers, nonnes, and heremites, in heauen amonge the sayntes, yet are there none such nor neuer shall be. Their resting place is the bottome of the sea by the iudgementes of God, vnlesse they renounce those vayne superstitions and cleaue to the syncere verytie of the Lorde. Muche haue they boasted in their worshippinges that their holye mother of prodygyous orders & disguysed relygyons shulde euermore continue.

9 But be certaine and sure thou miserable churche (saith the holy ghost) that thou shalt no longer enioye the commodious pleasures of a free cytye, all quietuous without troubles. The myrye noyse of them that playe vpon harpes, lutes, and fydles, the swete noyce of musycyanes that synge with virginals, vials, and chimes, the armoney of them that pype in recorders, flutes, and drones, and the whirle showte of trōpettes, waites, and shawmes, shall no more be harde in

the

the to the delyght of men.

10 Neyther shall the swete organes contayninge the melodiouse noyse of all maner of instrumentes and byrdes be played vpon, nor the great belles be ronge after that, nor yet the freshe discant, pryckesonge, counterpoint, & faburden be called for in the, whiche art the verye synagoge of Sathan.

11 Thy lasciuiouse armonye and dylectable musyque much prouokinge the weake hartes of men to meddle with thy abhominable whoredom by the wantonnesse of Idolatry in that kinde, shall perishe with the for euer.

12 No conning artificer, caruer, paynter, nor gylder, embroderer, goldesmithe, nor sylke worker, with such other lyke of what occupacion so euer they be or haue bene to thy cōmodite, shall neuermore be founde so again. Copes, cruettes, candelsticks, miters crosses sensers, crysmatories corporalles, and chalices, whiche for thy whorysshe holynesse might not somtyme be touched, wyll than for thy sake be abhorred of all men. Neuermore shall be buylded for merchauntes of thy ryuerye and marke places, tempels, abbeyes', colleges, couentes, chaunteryes, fayre houses, and hort yeardes of pleasure.

13 The clappinge noyse of neyther wynde-
mylle, horsmylle, nor watermylle, shall anye
more be harde, to the glottenouse fedinge of
thy puffed vp porkelinges, for the mainte-
naunce of thine Jdel obseruacions and cere-
monies. Nomore shal those Jdell bellye god
des swille vp the sweate there, of the labou-
ringe man, nor deuoure the poore widowe
and fatherlesse for straininge out a gnat.

14 The continuall lyght of lampes before
the high aulters, the burninge cressettes at
triumphes in the night, the torches at burp-
als and solemne processyons, tapers at high
masses, and the candels at offeringes, shall
neuermore burne in thy synnefull synago-
ges.

15 Nomore shall the bridegrome despre af-
ter thy folyshe ordinaunce to be Joyned to
his wyfe, nor the bryde to her lawfull hus-
bande. Nomore shall that fre state of liuinge
be bounde vnder yoke of thy damnable dra
mes, neither for vowes vnaduised, nor for po
pysshe orders, nor yet for anye gostlyppryde,
but be at full syberte as the Lord hath ordei-
ned it. No cõmodities, profyghtes, nor plea-
sures shalt thou haue anye more of these nor
yet of such lyke, as afore tyme thou hast had
of them in habundaunce.

16 For thy mitred merchauntes were sometime princes of the earth whan they reigned in their realte. Thy lyerne shauelynges were Lordes ouer the multytude, whan they helde their prestlye auctorite ouer the soules and bodies of men.

17 Yea, and wyth thy preuye legardimain, with the inglinge castes, with the crafftes, & inchauntmentes of thy subtyle charmers were all nacions of the worlde decepued.

Wyth lyes in hipocrisye were the great gouernours most miserable blinded, and with errours in superstycion the common people seduced. And all was to satisfye thy voluptuouse appetites. Onlye remaineth to the nowe the dewe rewarde of thy wickednesse, which is an euerlastinge damnacion.

18 All this is said here (saith the holy ghost) for that in this aduouterouse church is found the great slaughter of innocentes.

19 Gyltye apereth she afore God of all the bloud of the holy prophetes of the olde lawe. As were Esaie, Hieremy, Ezechiel, & Amos.

20 And of the syncere witnesses of ỹ newe lawe, as were Steuen, James, Antipas, and Paule.

21 Yea, and of all those Godlye men that were slaine vpon earth from righteouse

Abel vnto the ende of the world for the faith full testimonie of God. Among whom may they also be numbred, which hath in battayles, skirmyshes, and vproares at the popes appointment in all Christen regions bene vnmercifullye murthered, for the fulfylling of his insatyable purpose.

The .xix. Chapter.

NOw folowethe in course the conuenyent praise of thankesgeuinge vnto God, for ryghtuousnes condemninge the blasphemouse churche of Antychrist, and for graciousnes auengynge the innocent blond of his trewe seruauntes. Here are .ij. maner of peoples to be considred, of whome the one is sorowfull, the other reioyseth, and all aboughte one matter. The fall of this malygnaunt churche, is to the one sort a disconfort, to the other an heauenlye confort. The kynges, the merchauntes, and the shype gouernours of the earth, most dolorously lamenteth the destruccion of their madde vanities. The vnregarded or forsake numbre of those symple soules that faythfullye beleued in Christ, are highlye gladde of it, for his glories sake. Aboughte this one

decaye

decaye cryeth the one sorth, wo, wo, wo. The other sort synge ynge ioyfully in their hartes vnto God of so oft tymes, Allelupa. So much differeth the one from the other, the children of darkenesse from the chyldren of lyght, they that seke their owne glorye frō them that seketh the glorye of God. Not vnlike is Johan vnto Aggeus, Zacharias, and other holye prophetes, which both shewed afore of the peoples returne frō the myserable captiuite of the Babylonians, & also the reedefyenge again of their newe Hierusalē. For here hath he fyrste shewed the destruction and fall of the damnable whore, the spirituall Babylon, which manye yeares hath grenouslye vexed the people of God, and now in this chapter their peaceable tyme in the Lorde. Now are the precious vessels of God lyke to be restored into the temple, the great Baltasar of Rome ones ouer throwē. Now shall the swete peace growe, the plentyouse quiet increase, the pastures of ỹ Lord waxe fatte, and the myghtye verye of hys worde flowe lyke a swete ronnynge flood.

The Text.

1 And after that I herde the
voyce, 2 of much people in heauē

3 sayenge: Alleluya. 4 Salua-
cion 5 and glorye 6 and honoure
7 and power 8 be ascribed vnto
the Lorde our God. 9 For true
and ryghteouse are hys iudge-
mentes 10 because he hath iud-
ged the great whore 11 (whiche
dyd corrupt the earth with her
fornicacion 12 and hath auēged
the bloude of hys seruauntes
of her hāde. 13 And agayn they
sayd: Alleluya.

The Commentarye.

1 After the destruccion of that whore (the Babylō (which signifieth ỹ wicked church) I harde (sayth saynt Jhon) in mistерye, the reioysing voyce of muche people in heauē, which is that congregacio of sayth wherin the Lord resteth.

2 Very many were there amonge theim which ioyously gaue thankes vnto God.

3 Pronouncing this Hebrue sentence, Alelupa, whych is so muche to saye, as let vs together prayse the Lordes name.

4 Duly

4 Only is ſaluacion, helth, and deliuerāſſe of him. Vnto none other is it to be aſcribed, neyther in heauen nor in earth, be there neuer ſo Godlye doers.

5 Inestimable glorie, vnſpeke able honoure, Incomprehenſyble poure, belongeth vnto that Lorde our God, ſo doth the dewe commendacion therof.

6 He it is that onlye ought of vs to be praiſed, obeyed, and magnifyed.

7 ffor he alone hath ouerthrowen the dragon, the beaſt, and the glytterynge whore that decepued all the worlde, that proude churche of ſtinkinge Sodomites.

8 And this hath he done for oure ſaluacion. Referre all the prayſe vnto him, as to your conqueroure moſt worthye.

9 ffor verelye moſt trewe and perfyght is he in his mercyfull promiſes, moſt righteouſe and iuſt in his Godlye iudgementes, which hath bene of late moſt euidētly ſeane.

10 Speciallye in that he hath iudged accordinge to his former promeſſe ỹ abhominable harlot, the ſuperſticiouſe churche of Antichryſte, the fylthye famelye of ſpyrytuall whoremongers, glottons, and hypocrytes, yea, the execrable Synagoge of Sathan in dede.

11 Which hath moſt miſerable corrupted, not the true ſeruaūtes of God, but the very earth, or ſuch mē as were earthly mynded, with her fylthy fornicacion of Idolatrye, ſuperſticion, and blaſphemye.

12 That mercifull Lord hath moſt rygh-teouſly auenged the innocent bloud of his faythfull ſeruauntes and conſtaunt witneſſes, of her wicked hande. ffrom the terrible cruelte, ſpight, and vyolence of her vnmer-cifull miniſters hath he graciouſly delive-red them.

13 Yet once agayne (ſayth ſayncte Jhon), dyd this godly mynded multitude breake forth into the prayſe of God, & cryed with a moſt ioyfull thought, Allelupa, or com-mendacion without ende be vnto our moſt heauenly creator, redemer, and conforter. Hys laude be euermore in our mouthe, for thus reſtoryng hys veryte, the enemyes thereof depoſed.

The Text.

1 And ſmoke roſe vp for euer-more. 2 And the .xxiiij. elders, and the .iiij. beaſtes 4 fel doune 5 and worſhipped God that ſate

on

on the seate 6 sayenge: Amen.
7 Alleluya. 8 And a voyce came
out of ỹ seate 9 saying. 10 Prayse
our Lorde God 11 all ye that are
hys seruauntes 12 and ye that
feare hym both small & greate.

The Commentarye.

1 And the smoke (saith sapnt Jhon) of her abhominacions, very nopfull vnto the eyes of God, went vp euermore into hys sight, prouokyng hym to eternall vengeaunce. A smoke ascended in hys wrathe (sayth Dauid) and vpon that fyre proceded from hys mouth, which kindled the coles of her dāpnacion. This fyre will be the terrible sentence geuen vpon her hys latter iudgemēt. ffor neuer ceaseth thys blasphemouse blodye churche in requyrynge the vengeaunce of God.

2 And the xxiiij elders (sayeth he) by whome are signified the sayntes departed, as the Patriarkes, Prophetes, Apostles, Martyrs, and other Godly witnesses.

3 And the .iiij. beastes also betokenynge the kaythfull multitude in the .iiij. quarters of the worlde, yet lyuyng in this fraple natur e

ture, fell downe before the face of the Lord.

4 In one godly spirite, saythe, zele, & feruent loue, and bothe they in their tymes, & these in thys oure age submitte themselues vnto God, referrynge alwayes vnto hym all that they euer hadde eyther in saythe or workes, as vnto the speciall geuer of the.

5 These worshipped in their ages and yet do to thys daye, not thynges fantasyed of men, but the onely euerlastynge God that euer more hath sit vpon the eternal seate of hys omnipotencye.

6 Continually sayinge: Amen. Or at hys will be all thynges.

7 Sayinge also Allelupa, or euerlastynge prayse be geuen to hys name of the vniuersall christen multitude, for righteously indginge the great whore to drynke the bloud that she hath shedde of the holye witnesses of Jesu, or to suffre ayne for euer the iust vengeaunce therof.

8 Consequently came there oute an exceedyng swete voyce from the eternall throne of God, which is Jesus Christe. This is ỹ Gospel of glad tydinges, which he taught whan he was here lyuyng amonge vs, beyng the bodely habitacle of hys Godhede.

9 Thys voyce euermore is mouynge vs

to the

to the onely fayth, obedience, and feare of the eternall father, comprehended in this clause folowynge.

10 In all your sayinges & doinges (saith that voyce) commende alwayes that Lord which is both my father, both my God, & your God.

11 Specially al you that are his faythfull seruauntes by earnestly louynge and folowyng his worde.

12 You also that vnfaynedly feare to trãsgresse his lawes and commaundementes, whether ye be great or small, high or low, yonge or olde, noble or vnnoble, ryche or poore, stronge or weake, hole or sicke, beutifull or deformed, wyse or vnwyse, lerned or vnlerned, none too be excluded frome his prayse, so that he be faythfull, charitable, patient and Godly. For in no maner of naciõ is any of hym forsaken that faythfully feareth hym and lyueth, according vnto ryghtousnesse.

The Text.

1 And I herde the voyce of
muche people 2 euen as the voy
ce of many waters; and as the
voyce of stronge thonderynges 4
sayinge:

saying: Alleluya. 5 For God omnipotent raygneth. 6 Let vs be glad and reioyce 7 and geue honour to hym. 8 For the mariage of the lambe is come 9 and hys wyfe made her self redy. 10 And to her was graunted, that she should be araied with pure and goodly silke. 11 As for the silke, it is the righteousnesse of saintes.

The Commentarie.

1 After this (sayth saynt Jhon) I harde in mistерye the voyce of very muche people, or of an innumerable multitude of men.

2 And it sounded vnto me euen as it hadde bene the flushynge noyse of many waters.

3 And in a maner as the fearfull sounde of great thõderinges. For though ỹ praise of God be all one in the faythfull nacions, yet is the vtteraunce therof diuerse, lyke as the lãguages are also diuerse. Very straũge and confuse are the speches one to an other where they are not knowen. Terrible also are they partly for that they comprehende

such

suche a mageste, as is the glorie of God, & partly because they are for the vtter confusion of the wicked. None other was thys voyce than were the voyces afore, nor too none other ende.

4 For loke in what sayth the Patriarkes and the fathers, the Prophetes and Apostles, the holy Martyrs and preachers, lauded God for victorie ouer theyr enemies, in thesame doth nowe the saythfull multitude of all regions commende hym, sayeng: Alleluya, or prayse be euermore in your mouthes.

5 For our Lord God almighty is become a victoriouse conquerour, and now reigneth ouer all. Not onely hath he ouercome the deuel by the doughty death of his sonne but also hys proude kingdom of hipocresie by the power of hys mightye worde.

6 Let vs be glad (sayth thys voyce) and hyghly reioyce in oure hartes for this heauenly alteracion and profitable chaunge.

7 Let vs geue thankes to hys omnipotent name, that without our deseruings we are brought to so ioyful a daye.

8 For the glorioust spousage of the lãbe Jesus Christ is come. Nowe ỹ thys whore is ouerthrowen, shall he be ioyned too hys

vndefiled

vndefiled churche. which was afore dispersed by diuerse afflictions and ponishmentes.

9 Hys wyfe which is hys congregacon, hath made her self now redy to her spouse. Not with copes and crosses, myters and reliquies, torches and holy water. Not with chapels and chaunteryes, hallowynges, sensinges, shaupnges and anoyntinges, with suche other beggerye. No, neyther with workes of supererogacion, merytes of masses, nor other dyrye deseruinges of oure owne righteousnesse. But with a pure Christen faith, and with the true righteousnesse of God whiche she hath of Christ.

10 For it folowethin the text, that to her it was graunted by the singular goodnesse of God that she should be apareled beutyfully with pure whyte silke, for wyth moste fyne raynes.

11 None other are these fayre pleasaunt and godly raynes after the clere diffinicio of the holy Ghost here, but the pure iustificacions of the holy saintes, which haue ben sens the begynning, wherof they haue bene called ryghtuouse. Of their fayth in Jesus Christ is this pure garment of innocencye, clennesse, and righteousnesse. Through faithe

was

was Abraham reputed for righteouse, soo was Abel, Enoch and Noe, Isaac, Jacob & Joseph, Moyses, Josue and Gedeon, Samuel, Dauid and Helpas, with the vniuersall numbre of the sayntes Prophetes and fathers. So was Zacharyas, Symeon, Joseph, and Jhon Baptist, Peter, James, Johan, and Paule, Lazarus, Lucas, Agabus, and Steuen, with all the Apostles, martirs and other true beleuers. Throughe fayth (sayth saynt Paule) haue the sayntes ouercome kingdomes, wrought righteousnesse obtayned the promyses, stopped the mouthes of Lyons, quenched the violence of fyre, with suche like. Sens the begynnyng of the worlde haue the true and faythfull prepared themselues vnto thys heauenlye mariage, and in the resurrection of ỹ righteouse shall it be perfightly solempnysed, celebrated, and magnifyed, suche tyme as they shall apere in full glorie with Christ. In thys latter tyme will the true Christen churche, whan all the worlde shall confesse hys name in peace, be of her full perfyght age and apt vnto this spousage. Now shal she in meknesse of spryte appoynt her selfe to mete her bridegrom in the ayre, for with a glad hart doth she now heare hys voyce.

At that daye shall she apere as the bewtiful bryde prepared to her spouse, accompanyed with the wyse maydens, the vnwyse neyther haupnge oyle nor lyght for euer reiected.

The Text.

1 And he sayd vnto me. 2 Wryte 3 Happy are they, which are called vnto the lambes supper. 4 And he sayde vnto me. 5 These are the true sayenges of God 6 And I fell at his fete 7 to worshyp hym. 8 And he sayde vnto me. 9 Se thou do it not. 10 For I am thy felow seruaunt 11 and one of thy bretherne 12 and of them that haue the testimony of Jesus 13 worshyp God. 14 For the testimony of Jesus 15 is the spyrete of prophecye.

The Commentarye.

1 And the Aungell (sayth S. Jhon whych shewed vnto me afore, the fall of the great whore,

whose, sayd at this present tyme vnto me.

2 Seriously registre this sentence folowynge, that it maye remayne to their comfort, which shall folow the.

3 After a most happy and fortunable sort are they blessed, which hauyng ẏ wedding garment, ẏ pure tyne rayues afore named are graciously predestinate, called, and accepted of the heauenly father, vnto ẏ euerlasting supper of the vndefiled tãbe Jesus Christ, thereto participate with him ẏ eternall refeccion both of soule and bodye Satisfied shall I be (sayeth Dauid) withoute ende, whã thy glorie shal manifestly apere. Not of corruptible meates & drynkes shall this supper be, but of vncorruptible delightes, and of pleasurs that shall neuer fayle. Nothyng shalbe there prophane, voyde, or vncomelye, but all thinges pure, cleane, true, stedfast, godly & perfight. Than shal the metynges be heauenly, & ẏ clyppinges without defaumpte. The bryde shall at that daye reioyce with her euerlastynge spouse, and the doughters of Syon shall beholde the true Salomon in full glorie, accompanied with hys holy housholde of Aungels and sayntes.

4 And the aforesayd Aungel (sayth saint

At that daye shall she apere as the beutiful bryde prepared to her spouse, accompanyed with the wyse maydens, the vnwyse neyther haupnge oyle nor lyght for euer reiected.

The Text.

1 And he said vnto me. 2 Wryte 3 Happy are they, which are called vnto the lambes supper. 4 And he sayde vnto me. 5 These are the true sayenges of God 6 And I fell at his fete 7 to worshyp hym. 8 And he sayde vnto me. 9 Se thou do it not. 10 for I am thy felow seruaunt 11 and one of thy bretherne 12 and of them that haue the testimony of Jesus 13 worshyp God. 14 for the testimony of Jesus 15 is the spryte of prophecye.

The Commentarye.

1 And the Aungell (sayth S. Jhon whych shewed vnto me afore, the fall of the great whore,

whose, sayd at this present tyme vnto me.

2 Seriously registre this sentence folowynge, that it maye remayne to their comfort, which shall folow the.

3 After a most happy and fortunable sort are they blessed, which hauyng ỹ wedding garment, ỹ pure fyne raynes afore named are graciously predestinate, called, and accepted of the heauenly father, vnto ỹ euerlasting supper of the vndefiled lãbe Jesus Christ, thereto participate with him ỹ eternall refeccion both of soule and bodye Satisfied shall I be (sayeth Dauid) withoute ende, whã thy glorie shal manifestly apere. Not of corruptible meates & drynkes shall this supper be, but of vncorruptible deleytes, and of pleasurs that shall neuer fayle. Nothyng shalbe there prophane, vayne, or vntomelye, but all thinges pure, cleane, true, stedfast, godly & perfyght. Than shal the metynges be heauenly, & ỹ clyppinges without defaumpte. The bryde shall at that daye reioyce with her euerlastynge spouse, and the doughters of Syon shall beholde the true Salomon in full glorie, accompanied with hys holy housholde of Aungels and sayntes.

4 And the aforesayd Aungel (sayth Saint

Ee.y. Jhon)

Jhon) sayd thus vnto me.

5 These woordes which I last tolde the (frynde Jhon) are not myne, but they are true sayinges of Gods owne mouthe. So muche the rather they are to be beleued as moste certayn and sure, that they are of him whose vniuersall language is the veryte vnfayned.

6 As I herde the Aũgel speake thus vnto me (sayth saynt Jhon) I fell doune by and by at hys fete flat vpon the grounde, myndynge to haue worshipped hym. So wonderfull were the secretes of God whome he there declared vnto me, and the mysteries so iopfull vnto my soule, that in a maner I clerely forgote my self.

7 Mere hande was I at the point to haue worshipped the messenger for the Lorde, & the aungell for the lambe, otherwyse than dyd Abraham, not of ignoraunce, but of a forgetful reioysinge.

8 But in no wyse wolde the aungell sufferme so to do, but gentelly he sayde thus vnto me.

9 Se thou do no such homage vnto me a creature, as peculiarly belongeth vnto god the creator of all. So great is thy self & such as thou art, I am, & so excellent a creature

of

of God. Truth it is that I am the aungell of the Lorde, and so are you also, so many as beare witnesse of the same verite

10 And as concernynge myne owne persone, I am but thy felowe seruaũt. ffor he that is thy God is also my God, and he ỹ is thy Lorde and master is also myne. Indifferently are we both created for hys seruauntes, & admytted for hys messengers.

11 Of thy bretherne am I one by creacion.

12 So am I also both a brother & felowe of all thẽ that haue the faythfull testimony of Jesus. ffor lyke as they by hys godlye appoyntment are messengers therof to the worlde, so am I now vnto the here for the same.

13 Worshyp not me therefore, which am but a creature, but worshyp thy Lord God, for sendyng by me this message of healthe vnto the. Though Loth, Jacob, Josue, Gedeon, Tobias, and other fathers of the olde law, gaue worshyp vnto the Aũgels whom God sent vnto them in message, yet shalte thou not do so vnto me now, consideringe that at thys tyme Gods sonne hathe taken the nature of man, hath rayſed it frõ death hath set it vpon the fathers righte hande, &

therin hath sent frō thens the spirite of reco-
ciliacion vnto men. By this are ye become
no longer inferiours vnto vs, but equal wt
vs in fauer & dignite. No lōger are it straū-
gers & forayners, but citezens of heauen and
the very houshoulde chyldren of God.

14 And as for the testimonye of Jesus
Christ, which both I vnto you, and you to
the world haue to vtter, it is the very spirite
of prophecye, and one message of helth com
mitted vnto vs both. The true spirite of god
it is that beareth witnesse of Christ, both in
the lawe and prophetes (for none can saye
that Jesus is the Lord, but in ỹ holy ghost)
and in that spirite do we now make menciō
also of hym. This is the spirite of adopcion
wherby ye acknowlege God for your dere
father. This spirite assertayneth youre
spirite that ye are become hys chyldren be-
leuyng in hys name.

15 And in this spirite do I admonysh the
Jhon, by this present Reuelacion whiche
is a Prophecye, and in the all thē that haue
the same fayth, to acknowlege, worshyppe,
and confesse the lord Jesus Christe, as we
do now, for the onely Lorde & sauer of the
worlde. Not only shalt thou be by ỹ playn
manifestacion of this prophecie an Aungel

but

but also by an excellent prerogatyue of singuler grace aboue all thy felowes, a Prophete. After the maner of thys Aungel dyd Paules and Barnabas vtterlye refuse too haue honour geuen theym of the people at Lystra. Peter wolde in no case lustre Cornelius the noble Centurpaue to worshippe hym. Contrarywise the Antechrist of Rome not onely suffreth but also commaundeth strepghtly such homage of honour euermore to be geuen to his holy fatherhode. Yea, he is not ashamed to constrayne noble Emperours to kysse hys filthy fete, kynges to cappe and knee to holde hys steropps, and the greatest princes of the worlde to wayte vpon his mule. Great pardons hath he geuen to the worshippinge of Idols & of olde rotte̅ bones, threatenig most terrible death vnto them that wolde not at hys commaũdement do theselame. At Geneua was honorably worshipped an Asses taple, and at Tholosa a iog bopes showe, great indulgẽces graũted vnto thẽ both. But let not him & hys mptred Mahometes thinke easely to auoyde the indignacion of God, whan he shall cal them to accountes, with their craftye distinccion of Latria, Dulia, and Hyperdulia, whom the scriptur knoweth not.

Not withstandinge in this is not vtterlye inhibited mutuall reuerence betwixte man and man, for so muche as Paule wylleth ye faythfull to preuent eche other in honoure geuynge. Necessarie it is that they first honour God, and than for hys sake that they prosecute theyr neyghbers with such Christen beneuolence, as the communyte of humanite requireth. The Gospell neuer forbiddeth such politique maners as norisheth mutuall frendship, yet doth it not geue thē vnto Idols.

The Text.

1 And I saw heauen open: & beholde, a whyte horse: and he

he that sate vppon hym 4 was called faythfull and true: and in ryghtuousnesse dyd he iudge, 6 and make battayle. 7 His eyes were as a flame of fyre, 8 and on his heade were many crounes. 9 And he had a name wrytten, 10 that no man knowe but hym selfe. 11 And he was clothed wyth a vesture dypte in bloude. 12 And hys name is called the worde of God.

The Commentarye.

1 After this (sayth saynt Johan) I sawe heauen open. Verye euydent were the misteries of the Lord vnto me. I perceyued ỹ through fayth and mekenesse, great knowlege men myght haue of the secretes of God. Open is heauen euermore, whan Gods worde is freely taught. And closed vp it is agayne, whan that is layed a part.

2 And beholde a pure white horse apered in this misterye, whiche betokeneth the trewe ministers or perfyght preachers of the Apostles doctryne, as is mencioned afore in the

lyxt chapter herof. The godly nature of these is (as is specyfyed in Paule) to carye the glorpouse verite of the Lord the worlde ouer and to publishe it before the gouernours and peoples of the nacions.

3 He that sate vpon this white horse, or assisted these preachers by his spirite, was the eternall sonne of God, which hath euermore be called in the scriptures faithfull of his promes and trewe of his worde. Rightuouse is the Lorde (saith Dauid) in all his wayes, sure of his saynges, & perfight in al his workes.

4 None other thinge coulde he teache but y verpte, which was the verite it selfe, nor yet they which had his godlye spirite.

5 Accordinge to trew equite had he iudged, in vtterlye condemninge by his worde the proude sinagoge of Sathan, and in exalting againe his owne meke spirited churche.

6 ffirst in his owne persone, as a mightye warrpoure dyd he battaple with the deuyll, and by his death ouercame him. Now by his faythfull preachers doth he rightuouslye ouerturne his kingdome by verty of the same graciouslp sending them forth in his latter age vnder the type of this white horse. ffor horses of lustye corage are his faithfull seruauntes after Abacuck, Yea, and whiter are they

they than eyther knowe or myssike by theyr trew belefe after Jeremy. I (saith the Lord) which am the worde of ryghtuousnesse, do valeauntlye battayle to saue you. For none other purpose fyghteth he, but to the intent to preserue his electes.

7 The eyes of ỹ horsman, were as the pure flame of fyre, effectuall, mightye, and clere. And these are not onlye his godlye vnderstãding & knowlege, wherby he perceyueth, decerneth, and indged clerely al thinges, but also the vniuersal graces of the holye ghost. Vpon one sure stone, sayth Zacharye (w hõ Paule called Christ) shal be seuẽ eyes, which are the seauen spretes of God. With these eyes lighteneth he the hartes of all godlye men, & kindeleth their myndes to the trewe loue of God. His worde is a lãterne to their fete, and a lyght to their pathes. Pure is his commaundement, geuinge clerenesse to the syght. Open thou myne eyes Lorde (sayth Dauid) and than shall I well perceiue the wonderfull misteryes of thy doctryne.

8 Vpon his head (sayth saynt Johan) were also manye beutifull crounes, lyke as were before in fygure vpon the head of Jesus Josedech the hygh preyste, in token that Christ is the hygh kynge ouer al worldes, regions

and

and ages. For he is the Lorde of hostes, and the eternall kinge of glorye, he was constytute a prynepall gouernour of Sion, the holye hyll of the Lorde. He geue prosperyte to kinges, and hath their victorye in his handes. In hym as in their head, haue all his electe membres their crounes. Both with mercye shal he croune them and also with longe kyndnesse. For Peter, hath he laped vp a croune of incorruptyble glorye, for Johan, a croune of lyfe, for Paule, a croune of righteousnesse, and so forth. For the whole conflict, victorye, and triumphe of the sayntes, is of hym alone.

9 He had a speciall name wrytten, or eternallye of God his father appointed, whose excellent mayestie no create vnderstandinge was able of his owne industurye to cōprende. Omnipotent was this name, marueloussе, honorable, holy, and terryble, Adonay, Emanuel, a name of saluacyon, and a name abone all names. Yea, the Lord was his name, or the Lorde oure ryghtouse maker.

10 No man knowe this name, saue he his selfe onlye, and they to whom he hath shewed it. Neyther flesh nor blond, gentyl nor Jewe, hipocrite nor falsse Christiane, hath ryghtlye knowen it. No, though they haue

sayd,

sayd, Lorde Lorde. For none can saye Joint-lye that Jesus is the Lorde, but in the holye ghost, which openeth all godlye verye. In this name is also regestred the elect numbre of Gods adoptyue children, whō the worlde doth not knowe for his, nor neuer wyll do.

11 And this Lorde was beutyfullye adourned with a vesture fayre and comelye, but it was all dyppte in bloude. Some haue taken this garment for his rightuousnesse, wherin hath apered all auengementes ouer his enemyes. Some haue supposed it to be his churche, all bloudye in his martyrs and constaūt witnesses. But vpon their spde am I which haue taken it for his flesh, for that dyd he on as a vesture. So sore hath that vesture bene strypped, and so greuously wounded, that from the sole of the fote to the ouermost part of the head, was no whole place in it. Thys mightye captayne is he whiche came from Edom and Bosra, his clothes be sprynkled with reade. His apparaile is all spotted, muche lyke vnto his araiment that treadeth in the wyne presse. For his mortall nature suffred most paynefull death. Alone trode he doune ỹ wine presse in those dayes, & had no man to helpe hym. Alone was he wounded for oure offences, alone were oure punysh-

mentes

mentes layed vpon him, with whose stripes we are now healed.

12 And his name (sayth saint Johan) besydes that is spoken afore, is the eternall word of God. He is called that worde which was in the beginninge with God, which tournished ỹ heauēs above, which ordered al thinges beneth & now last of al toke flesh, restoring, lightening, quickening, healinge, & saueinge al them that truly beleueth in him.

The Text.

1 And the warriers which were in heauen, 2 folowed him, 3 vpon whyte horses, 4 clothed wyth white & pure sylke, 5 & out of his mouthe went a sharpe swerde, 6 that with it he shoulde smyte the Heythen. 7 And he shall rule them with a rodde of yron, 8 and he trode ỹ wine fatte of ỹ fearcenesse, 9 of the wrathe of al mighty God. 10 And hath on his vesture, 11 & on his thigh, a name written, 12 kinge of all kynges,

13 and

and Lorde of all Lordes

The Commentarye.

1 The valeaunt warriers or constaunt mynysters which were in heauen or in the holy housholde of faith, did folowe him in a comelye order vpon fayre white horses.

2 Accordyng to his scryptures did they leade their cõuersacio. After the rules of his godlye discypline dyd they lyue. They fashyoned them selues to the example that was shewed them in the mounte.

3 None other are these horses, thã their corruptyble bodies, prepared to battaile. They which are of Christe doth mortefye the vyces and lustes of their flesshe, they tame their carnall affeccion. Lyke perfyght men they bryble their bodies to the obedience of the spirite. So to become the trewe seruauntes of ryghtousnesse, and nomore to do seruice vnto synne. White are these horses, for the pure worde of the Lorde which gouerneth them. No maruele though these myghtye souldyours folowe the Lorde, consyderynge he is so oft in the scryptures called the Lorde of hostes. A lyke multitude dyd the seruaunt of Helyseus the Prophete beholde in a vysyon through Gods permyssyon in Dothaim.

4 This

4 This armie of the Lord here, were apparelled preciouslye with pure white silke or fyne raines, betokeninge that pure innocencye whiche they haue in Christe their generall captyue. Not carnal is this armoure, but euermore spyrytuall after the doctryne of saint Paule. Though we walke in the flesshe (sayth he) yet dowe not fyght after a fleshlye manner. For the weapons of oure warre are not carnall thynges, but thynges myghtye in God. Beutyful and fayre is my well beloued (sayth the eternall Salomon) for his soule pleaseth his Lorde, and is loued agayne of hym. His fauer and his mercye is vpon his holy ones, he hath a louinge respect vnto his chosen numbre. A notable signe of victorye in the faythfull are also these white horses and vestures, for afore they are called the multeplycacions of the saintes.

5 And out of his Godlye mouth (sayth the Text) proceded forth a sharpe two edged swerde, whiche is the fierce iudgement of his myghtye worde. By this effectuall swerde are the faythfull beleuers wounded vnto lyfe, and the vnbeleuers to the death of damnacions. For vnto loue it is the sauoure of lyfe vnto lyfe, and vnto dome againe the sauoure of death vnto death. By this swerde

also

also shal the dead braunches be cut from the vine, and the corrupted members from the whole bodye. The gotes shall be deuyded from the lambes, and the euil from the righteouse Oh, how sharpe, fierce and terrible wyll this sentence of the Lordes indignacio be at that daye? Depart from me ye cursed into euerlastinge fyre. Yet shal it be vnto the faythful a perpetual pure, victorye, & triumphe ouer their enemies.

6 Ouer & besides al this, goeth that swerde from his eternall mouth to ỹ intẽt he should ther with correct their Heythen, or reforme them of their heytyshe lyfe. So that if they wyll not at the wholsome admonishmentes of his worde repent and amende their olde conuersacion, that than they should be condemned by the same for their wilful contẽpt. If men wil not turne (sayth Dauid) he shal whet his swerde against them. He wyl sharpen it as the lyghteninge, and acquite his enemyes their wyckednesse.

7 This mightie Lorde shall reule thẽ with a stronge rodde of yron, which is his inuinsyble verye. That is the rodde of ryght orders, the scepture of the kingdome, and the wande of poure whom the Lorde sent from Syon to haue swaye amonge oure enemies.

So stronge is this scepture, that it wyll not bowe. No place wil it geue to the contrarye part. Yf they wyl not therewith be ordred, he shall breake them in peces as the potter doth his pot, in such maner as they neuer shal recouer agayne.

8 The wynefatte of the great fearcenesse & sore displeasure of almightye God, shall he treade doune with poure. Wore greuously shal they be oppressed at this latter cõminge by his set sentence, than they were afore at Hyerusalem by Uespasianus & Titus. The vineiarde of the Lord of hostes was the house of Israel. This brought he out of Egipte by stronge hande. Therof loked he to haue had grapes, and it brought him forth hepers and thistels. Their vines were as the wylde vynes of Sodome. Bitter were their grapes as the poyson of dragons, and as the cruell gall of aders. Therfore wil he breake ỹ hedge, and trowe doune the wall, that it may be troden vnder fote.

9 Great anguishe shall be vpon the earth in his furye, and wrathe vpon that people in his anger. They shall fall on the edged of the swerde & be dispersed. Both here shal they haue greefe, & also in the worlde to come.

10 This victorious horse man hath vpõ his white vesture besprincled with bloud, which is his

is his innocent manhode crucifyed.

11 And vpon his tender thighe (whom some call his churche, some his scryptures, as flesh of his flesh, or spyrete of his spyrete) this name of manifycence written.

12 In both of them is it manifestlye expressed that he is both kinge of kinges, and also Lorde of Lordes, the great gyde of right gouernours, and the monarke of godly magistrates. By kinges is his generacion discrybed of Mathewe in the posterye of Dauid, and of Luke by faythfull fathers vnto Adā which had the fyrst promes of helth. Both doth the godly actes of his naturall māhode and also the holye spyrete whom he left here to the confort of all trewe beleuers, declare that he is the eternal attournye of God, his Apostles and trewe seruauntes affyrminge the same. And these are his garmēt & thighe. By his death is oure nakednesse couered, which are his mistical mēbers. Of his spyrit is oure strengthe, which are the generacīō sekynge the Lorde of Jacob.

13 Both hath he geuen him of God the high seate of Dauid his father, & also the vniuersall poure in heauen and in earth as he by whom all thinges were fyrst created. ffor hys poure is an euerlastinge poure, and hys kyngdome suche as shall neuer perysh.

And all this is comprehended in that he is called the sonne of the hyghest, and in that he alone hath immortalyte, inhabitinge the lyght that no man can attayne, to whom be honoure and euerlastinge empire, Amen. In this vesture and thighe are his titles wrytte as to his owne behoue, that no man should of presumpcion blurpe them neyther by supremyte nor vpcarage, his churche and posterite acknowlegynge the same euermore.

The Text.

1 And I sawe an aungel, 2 stãde in the sunne, 3 and he cryed with a loude voyce, 4 sayenge to all foules that flye by the myddes vnder the heauen. 5 Come & gather yourselues togither, 6 vnto the supper of the great God, 7 that ye maye eate the flesh of kinges, 8 and of high captaines, 9 & the flesshe of mighty mẽ, 10 & the flesh of horses, 11 and of them that sytte on them, 12 and the flesh of alfre men & bonde men,

13, both

13, both of small and great.

The Commentarye.

1 After this reuelacion I sawe (saith saynt Johan) a beutyfull aungel, betokeninge not onlye the Apostles but all other faythfull ministers in the worde els, hauing the Apostles spyrite.

2 In the sunne stedfastly stode this aungel, which signifyeth Christe the clere sunne of ryghtuousnesse, the bright morninge starre in the middes of the cloudes, the expresse Image of God and substaunce of his glorye. In the stronge faith of his name and worde stande these worthye witnesses against the whole swarme of Antichristes, not ones remouinge their fote from the rocke which is Christ also, for no persecucion nor death.

3 These hath cryed and shall yet crye styll to the worldes ende with a mightye loude voyce or a sure constaunt spyrite. Earnestly shall they protest and publyshe vnto the feathered foules of the ayre, that flye by the myddes of heauen, by whom are vnderstanded the meke spyreted multytude, made spirytuall by fayth and by knowlege of heauenlye misteryes.

4 These as flyenge byrdes are taken by

from vnpure delyghtes, leauinge at theyr tayles all corruptyble thinges. They lyft vp themselues aboue them selues, & haue their conuersacion in heauen vnfaynedlye. Yea, these are those gentyll soules whō the heauē lye father habundātly fedeth without their deseruinges. Suche a soules was faythfull Abrahā in Mesopotamia, Moises in Sinai, Helias in carme, Daniel among the Lions, the chyldrē of Israel in ỹ wilderneſſe Paule in Damascus, Johan in Pathmos, and manie other more whiche afterwarde became aūgels also in ỹ sumne, or teachers in Christ. And this not onlye hath bene, but shal be also still to the worldes ende the tenoure of their crye.

¶ Come you that haue receyued the verite, frō the heaupe & careful cures of this world, & gather your selues togyther into the vnite of one fayth and spyrete. Knit your selues togither in christē loue which is cheane of perfection, and let the peace of God which passeth all witte kepe your hartes and vnderstādinges in Christe Jesu, that ye maye be cōsted worthye your Christen vocacion.

6 And so prepare your selues as his louing frindes vnto the bountcouse supper of the almightye God (which is the eternall refre-

cion

tion on soule, that ye may be fedde with his most precious delicates. Learne of the worde of God what is his heauenly will, and followe it in your workes: Flee therby from all worldly lustes, lyue soberly, iustly, & godly here, abiding his glorious aperaūce.

7 So order your selues in lyuinge and doctrine, that ye may eate the flesh of kynges, or take from the worldly gouernours by your Godly preachynge all that is fylthy and carnall.

8 Consume the fearce flesshe of ỹ captaines, in pluckinge them from cruelte & malyce.

9 Deuoure the frowarde flesshe of mē that delyghte in poure and possessyons, cause them to leaue their superfluous vanities.

10 Spare neyther horses nor yet those that syt vpō thē, but biteboth their fleshes harde. Rebuke both the beastly Antichriste & the prince that ruled by hym.

11 Pluck from those bellye Gods bishoppes and prestes their pompes, and lecherous pleasurs, & from those that folowe thē in superstycyons, the cruell persecutynge of innocentes.

12 Se that no flesh be left vntouched, neyther of free men nor bounde men, rulers nor subiectes, masters nor seruauntes. Neyther of smal nor great, poore nor riche lowe,

noꝛ hygh. but be doinge wyth them al. Playe as doth the Egels and other rauenynge foules. Where as ye see a dead carkas, oꝛ bodye without fayth and spꝛete, thyder reſoꝛt ye apace.

13 Tyl euerye man his right office. Exhoꝛt the kinge to be learned, and to lyue in the feare of the Loꝛde. The pꝛynce to be wyſe, and the iudge to be godlye. Bydde the gaũd captaynes be faythfull to their commons, and the great riche men moꝛe mercyfull to the pooꝛe. Commaunde the carnal hypocꝛytes no longer to diſſemble, and theꝛ vndiſcrete clyentes no longer folowe them in darkeneſſe. Require them no longer to neye after their neyghbours wyues lyke ranke ſtoned hoꝛſes, and the other no longer to pamper them vp to all beaſtlye vices. Charge the gouernours to reule faythfully, and the common people to obeye louinglye. Se that the women obeye their huſbandes, the chyldꝛen theyꝛ fathers, the ſeruauntes their maſters. And agayne that the men be louynge to theyꝛ wyues, gentyll to theyꝛ chyldꝛen, & fauoꝛable to their ſeruauntes. Open the foure coꝛnerde ſheete as dyd Peter. Slee all maner of .iiij. foted beaſtes of the earth, vermyn, wooꝛmes, and foules of the ayꝛe, and eate

tate them. Rebuke them with pacience what soeuer they be, tyrauntes, persecuters, murtherers, glottons, Antechristes, extortioners, ryballes, Idolatours, theues, and plucke from them theyr spirituall and carnall customes. Ye shall eat the fleash (sayth Ezechiel) of the worthyes, & drynke the bloud of the princes of the lande, of the wethers, of the lambes, of the gotes, and of the oxen that be all slayne at Basan.

The Text.

1 And I sawe the beaste 2 and the kinges of the earth, & their warryers 3 gathered together 4 to make battayle 5 agaynste hym that sate vpon the horse 6 and agaynste hys souldyers. 7 And the beast was taken. 8 and with hym that false Prophete 9 that wrought myracles before hym 10 with which he disceyued them that receiued the beastes marke 11 and thē that worshyped hys Image. 12 These bothe

were cast quicke into a ponde 17
of fyre burninge with brimstone.
14 And the rẽnaunt were slayn
with the swerde of him that sat
vpon the horse. 15 Which swerde
procedeth out of his mouth 16
and all the fowles were stuffed
with their flesh.

The Commentarie.

1 Anone after thys I behelde (sayth saint Jhon) the great horrible beast that rose out of the sea, that battapled with the sayntes, and that bare the great whore of Babylon which is the generall Antechrist.

2 I saw also folowynge hym, the cruell kynges of the earth and their host of blody warriours, the myttered bishoppes of hys beastly kyngdom with their great bellyed monkes and prieltes, the malicious tiraũtes of the worlde, with their madde mody magistrates and slaues.

3 These gather themselues together in one mynde of mischefe, and hath done sens Christes ascencion. They muster in arape as did Pharoes host. Thei buskle together as did Caiphas hyered knightes in ỹ darke

wyth

with fyre brandes and weapons.

4 To make fierce warre or verye sharpe battayle agaynst the moste valeaunt capitayne Jesus Christ, which sat vpō the afore sayd whyte horse, and agaynst the mighty stomaked souldyers of hys faythfull armye of true christians. Neuer was the holy Gospell yet sincerely taught, the glorie of God proponed, and the inordinate lyuinges of men reprehended, but such vprour of Hypocrites, and suche tumulte of tyrauntes hath folowed.

5 The worde of the Lord is alwayes of one nature, to be the marke of contradiccio & rocke of reproche. Horsemen for the more part are these, malicious warriers against Christ and hys worde, slurred, prouoked, & set forwarde by the beastly bishops. None other caused Herode and Pylate to putte Christ vnto death but Annas & Cayphas. None other moued Felix the president of Jury to empreson Paule, but the puffed vp prelate Ananias. Tratanus the Emperour wolde neuer so extremely haue persecuted the Christen churche, nor yet other cruell tyrauntes euer sens, had they not bene propped forewarde by such pampred palfraies of the deuell.

6 Not

6 Not only against Christ do they moue thys bolde battayle, but also agaynst those that faythfully beleue hys worde, whyche are the dere membres of hys mistical bodye. No blasphemies, false myracles, lyes, nor obprobrious slaunders and rebukes spare they, to blemish theyr opynion to the worlde, besydes the moste cruell kyndes of death. The captayne of this wicked armye is that terrible beast whom Daniel also beheldе in a visiō, with yron tethe deuouring and with nayles of brasse destroyng, & stāpyng the residue vnder hys fete.

7 Thys horrible beast (sayth S. Jhon) this filthye bodye of Antechrist, comprehēdyng all the great aduersaries of the Lord was taken sodenly.

8 And with hym the false Prophete, or beast rysinge out of the earth, betokeninge hys false preachers.

9 Which wrought vayne myracles before hym as dyd Jannes and Jambres the sorcerers of Egipte before Pharao, in counterfeating Moyses and Aaron. Yea, by their transubstanciacions they can take frō breade the substaunce, the accidentes styll remaynyng. They can holde the shadowe whan the bodye is gone, besides that they

can do

men do in purgatorie and hell by their sacri
fices of satisfaccion.

10 With suche decepthfull miracles and
lyeng signes shall those be decepued by thē
that hathe by a false beleue receiued into
their consciences the vnwholsom marke of
the beast, or suche a corrupte fayth as shall
cause their dampnacion.

11 And thei in lyke case shalbe seduced by
thē, ỳ hath worshippes the beastly Image
of that great Antechrist, or inclyned to any
worldly potentate in the vpholding of his
false religion. So sealed Cayphas the har-
tes of the wauerynge multitude of the Je-
wes with that markyng yron of Sathan, ỳ
they coulde be but his ministers. In no case
wulde they saue Jesus, but Barrabas the
murtherer. Though he they receiued hym
Joyfully not longe afore into the cytye w
Benedictus qui venit in nomine domini,
yet coulde they at that tyme but crye, Cru-
cifige Crucifige eum. So they had power
to do none other but to crucifie him in dede
whiche is to worshippe the beastes Image
or to folow the wicked intēt of that beastly
generacion, as their faythfull clyentes doth
yet styll to this daye.

12 Both these twayne (sayth the text) the
head

15 This mightye swerde proceded out of his reuerende mouth. ffor it is the stronge worde of hym that lyueth for euer, & hathe in it both spirite and lyfe. Necessary it is for them that hath bene either seduced by their craftes, or coacted by their threateninges, to be touched with thys swerde. ffor he y is not therebye slayne from synne and the worlde, shall not ryse vp to the lyfe whiche is in Christ. He that is not with hym deade from the ordinaunces of men, but stylle is ledde with tradicions, can not be clere frō the curse, nor yet be the heyre of promes. Therefore must they be slayne dead wyth thys swerde, eyther to repentaunce & amendement of lyfe, or els by the harde iudgemēt es of the same to eternall dampnacion.

16 Which waye so euer it be, all the afore-sayd soules or peoples, whom God hathe rapted from this worldes affeccions, shall be fulfylled with their flesh. Whether they be saued or dampned, they wil most highly reioyce, considering it the pleasure of God. Both wayes shall they be satisfied. If they be saued, than muste they be glad, for that theyr numbre is so muche the more increased, and for that their selues hathe escaped lyke daunger. If they be dampned, than

must

muſt they reioyce alſo to ſe the right iuſtice of God. ffor the righteouſe ſhal make myrth beholdyng the vengeaunce, and ſhal waſh their handes in the bloud of the wicked, all fleſhe abhorryng to loke vpon them.

The.xx. Chapter.

THe laſt enterprice of ſathan the common aduerſarye of man, both thys chapter folowing declare, fetchyng an originall from the begynnynge of Chriſtes ſpirituall kyngdome, to conclude with the whole for our neceſſarie inſtruccion. As a breſe reherſall of all that is in a maner ſpoken afore was thys vnto Jhon, leaſt he ſhould of obliuiouſneſſe forget (as mannes nature is forgetful) theſe wonderful miſteryes and ſingular premonyſhmentes of ỹ Lorde, moſt expedient to be knowen of his church. That ſhe myghte by them, ſe afore hande the wylye craftes of the deuel & hys membres, and to be ware of them. Beſides that too take courage, pacientlye too ſuffre their cruell perſecucions. ffor a thynge ofte reherſed, departeth not ſo ſone the memory as that is but once told. Which cauſed this Euangeliſt not onelye here in this place but alſo in hys Goſpell and firſt Epiſtle oft to

repente the sayinges, leaſt he ſhoulde seme
sayntly to paſſe them ouer, and because the
reader ſhoulde the more earneſtly marke
them.

The Text.

1 And I ſawe an Aungell co
me doune from heauē, hauing
the keye of the bottomleſſe pyt.
4 & a great cheane in his hāde
5 And toke the Dragō, the olde
serpente (whiche is the deuell
and sathanas), 6 And he bouīde
hym

hym a thousande yeares 7 and cast hym into the bottomiesse pytte. 8 And he bounde hym 9 and sette a seale on hym 10 that he shoulde discey ue the people nomoze 11 tyll the thousand yeares were fulfylled. 12 And after that muste he be loosed 13 foz a lytle season.

The Commentarye.

1 In the ende of these reuelacions afore rehersed (sayth saynt Jhon) sawe I in a secrete vision an Aungel of moste singuler beautye, betokening Jesus Christ the aungel of Gods eternall couenaunt.

2 Frō the hygh heauen aboue came thys Aungell doune vnto the earthe, sente of the euerlastyng father. For neither spared that louyng father to sende hys moste dere and onely sonne at the tyme appoynted, noz yet the obedient sonne to submit hym selfe to the shappe of a seruaunte, and so become man. Victoriously dyd he ouercome both death and the deuel, as apereth by hys great miracles, Resurreccion & Ascencion. And lyke

as he came doune firſt of all with a poſſible mekeneſſe, ſo came he doune after that with an impoſſible and inuiſible mageſte. Sode was this latter commynge doune & moost maruelouſe to the worlde, ſuche tyme as he by hys heauēly ſprete replenished his Apoſtles with all neceſſarie knowlege. And the noyſe therof was harde ỹ world ouer, ſuch tyme as they dyd preache it abrode. Senſibly was this commyng doune expreſſed in Saule, and alſo the mightye power therof, whan he threwe hym to the grounde, and ſayde, Saule, Saule, why perſecuteſt thou me?

3 This Aungell had the keye of the bottomleſſe pytte or power ouer hell, & a great chayne in hys hande or full liberte too reſtrayne the ſpirituall aduerſarie. For vnto him was geuē al power in heauē & in earth.

4 Authorite had he to deſtroye hym that had rule ouer death, which was thā the deuell, Though I was dead (ſaith Chriſt) yet am I now alyue for euer and euer, hauyng the keyes both of death and helle.

5 And accordynge to hys auctorite (ſayth ſaynete Jhon) he toke the ferce Dragon in hande that was wonte ſo malicyouſlye too noye, that olde wylye ſerpent that of ſo lōg

tyme

tyme hath with infinite craftes decepued, which is the verye deuell hym selfe or malicious accuser of man, and is called Sathan, or the cruell aduersarie as he is moste worthy. For both is he a spyghtful aduersarye to God, euermore withstandyng hys will, and also vnto man in pluckyng hym backe from folowynge thesame.

6 Lyke a moste valeaunt capitayne fell he vpon that stronge armed house watcher, and ouercame hym, depryuyng hym bothe of weapon and spoyle. He layed a snare for the outragious Behemoth, and caught hym. He ringed the nose of the great Leuiathan, and so brought hym vnder. Yea, he bounde that malycious Sathan and made hym sure for a thousande yeares space, too make of the vessels of wrathe, the vessels of mercy. Thys dyd he by hys stronge worde of couenaunte, whome he made for a thousande generacions'. And a full performaunce it is of Gods first promes for mānes behoue, that Christ should treade doun the head of the serpent. For a thousande yeares was thys restraynt. Marke besydes the misterie, the tyme from the ascencion of Christ vnto the dayes of Syluester the seconde bishop of Rome of that name,

and ye shall fynde that it was from Christes natiuite a complete thousande, after all the Historiographers. By such Necromancye as he learned of a Saracene in Spayne obtayned he the papacy, and as witnesseth Jhon Wycleue in hys booke De solucione sathane, in Christes vpcarshyp he lowsened that deuel whom Christ had afore shut vp, and set hym agayne at large too deceyue a freshe. Consider for the tyme that he was thus bounde, the constaunt fayth of ỹ christianes, and the inuincible hartes of theyr martyrs, and ye shall fynde them farre different from them which hath bene sens He was thã so weake, so infatuate and babysh, that not onely wyse men, learned men, and stronge men, dyd set hym lyghte, but also ionge maydẽs, chyldren, and tender infantes in a maner dyd laughe hym to scorne, & set all hys subtyle slayghtes at nought.

Euydent wyll this be to all them that shal reade the lyues of the holy martyrs & sayntes of the primatiue churche. Lyke a bryde was that croked Lempathan in those dayes so tamed, that no man set by hym at all.

7. For not onely was he than bounde, but also throwen doune with violence into the bottomlesse pytte. For that tyme myghte they

they go saue vpon the adder and scorppon, they might treade vnder their fete both the Lyon & the Dragon. Bothe the deuel & hys Aungels might they than set at nought.

8 Yea, he was shut vp, and so was double bounde. So was hys power taken frō hym, ẏ vpon neyther syde coulde he harme Neyther was he able to plucke theim from Christes kayth by flattering prosperite, nor yet by vrgent aduersite. Neyther coulde tyrannies nor heresyes for that time preuayle agaynst the Gospell.

9 ffynally he set a sure seale vpon hym, which was hys worde, wyll, and commaūdement, that he should nomore of his owne presumpcion decepue the people with errours and Idol worshyppinges that beleued in hym, or that were predestinate to be saued, tyll such time as the aforesayd thousande yeares were fully accomplyshed, or as he should permit him therunto for their vnbeleues sake.

10 By this doth the holy Ghoste here assertayne vs, that Christ hath so suspended ẏ subtiltees, & suppressed the venemouse craftes of sathā for hys electes, that he can not hurt thē in one hayr of their head. ffor only is all thys spoken for the chosen numbre.

No parte hath therin the reprobate vessels. Neuer was the deuell from theim yet spea-red, but hath bene in all ages with them fa-miliar. Onely are the consciēces of the righ teouse by thys fredome quyeted, all other styll left in captiuite. Thys reuelacion res-pecteth in thys poynt the inwarde kyngdō of Christ, or the hydden congregacion of ỹ faythfull, whome the worlde beholdeth wyth frowarde eyes, and not the blaspyge Senagoge of Antechrist whom it laugheth vpon so freshely.

11 None otherwyse were they for al those thousande yeares vexed of Sathan and his cursed members, but as was pacient Job, in their outwarde substannce and bodyes. No power had he vpon theyr soules al that longe season.

12 And where as it is here sayde, that af-ter these thousande yeares sathā must be let lose agayne for a certayn tyme. Consider it to be the promes of God, which must in ef-fecte be fulfilled. Not that he shall agayne loose him which hath once bounde him for euer, but that he shall permyt other to do it according to his threateninge promes, the vnthankefulnesse & malice of wicked doers requyring none other. In the ende of these

thousande

thousande peares reigned in the papacye at Rome the afore named Necromanser Silue-ster, whiche was both a blacke monke and also a ffrenchman borne. This beastlye Antechriste boastinge him selfe not only to be Christes vicar in earth, but also to be e-quall with him in maieste and poure, set fyrst the deuyl at large by his Necromancy, which toke from the hartes of men the liuig worde of the Lorde least they should be sa-ued. ffrom thens forth were not the holye scripturs regarded, but olde wyues tales & Jewish fables most highlye reputed. Than came in Canons, Decrees, Sentences, Sino dals, Decretals, Clemētynes, Extrauagātes, with other Popplye lawes, the gospell cleane set a parte. Abought this time also (as master Johan Carion writteth in his cro-nycle) florysshed the Lordlye order of Cardi-nalles, and grewe into a wonderfull estoma cyon in the worlde. The vniuersyties were than fournished with learned mē, mightelye to proue the pope Christes vicar in earth, & the onlye husbande and ouerseer of his chur che. Generall counsels were oft gathered to dysputewith all Chrystendome, that none might dispence in matters of conscience, but he and they whom he shulde appoynt, and

that he coulde in no wyse erre. No, though whan the candell were out, he went to bed with an other mās wyfe, besydes that I wil not speake at this tyme. By this meanes gote he an imperial seate, and might make both Emprours & Kinges at this pleasure. And lykewyse depose them whan he lusted. He might distrybute the kingdomes and gene the great possessyons of this worlde to whō he lusted, yea, to his owne barstardes and chamberlynes as he dyd manye tymes. ffor of the deuyll he hath receyued them, where as Christe did vtterly forsake them. And for so muche as he was the high prieste after the order of Sathan, he might kepe a generall marte all his lyfe tyme, and sel all the bysshoprykes, Benefyces, Degrees, and offyces of his church. He might subiect ỹ gospel to his owne interpretacion, make newe constitucions, release sinne for money, make euery dayenewe Goddes, and do manye other thynges els. No ende was than of their gaudishe ceremonyes, brawlynges in the temple singinges, belles, organes, Jmages, ornamentes, lampes, candels, holye dayes, shaunges, surolesses, pater nosters, commaunded fastes, and suche lyke, that a man wolde haue thought them aungels whan they

they were verye deupls in dede. For the tyme that Sathan was thus set at large by Christes only vycar, was there not one martyr alowed vnlesse he were for depositynge of prynces, and defendinge the lyberties of holye churche against them, least their murtherers and theues beynge within sacred orders, should be hanged wyth the seculers. Marke the condicion of the tyme. Afore that Sathan was thus at lyberte, he remayned secrete in the hartes of yll men. Now is he abrode in the prout'warde ceremonyes and rytes, redye to be seane of all the worlde, pride, pompe, hawtynesse, and vayne glorye, mape shewe hym, or pe hypocrysye, errour, superstycyon, and all other deuylysshnesse can tell where he is. When Christe shutte hym vp, he toke Idolatrye from the people, the pope hath restored it vnto them agayne in thus settynge hym at large. In this is he not denyed to haue bene afore this tyme abrode amonge the wycked. For lytle lesse than. iiij. hundreth yeares afore the ende of thys thousande, beganne the two monarkes of Antychrystes kyngdome the Pope in the west vnder Phocas the Emprour, & great Mahomete in the east vnder Heraclius, marke it in the cronycles who so lyst.

so lyst. ffor afore that time was not the pope taken for the vniuersall head of the churche, nor yet for Christes vycar. And this coulde not haue bene vnlesse he had after some sort, bene at lyberte. Euermore hath he reigned wythout rest raynt amonge the vngodlye. But neuer so manifestlye as then, his abhominacions accoũted for holinesse in the churche. At this lospnge of Sathan or verye deception as Paule calleth it, openlye apered the man of synne, the sonne of perdicion, and the aduersary which exalteth him selfe above all that beareth the name of God. ffayth wared so faynt and charpte so coulde, that scarse apered one sparke of the treuthe. The churche became a peruerse generacion, and her chyldren were verye vnfaythfull. Afore reigned he euermore in the worlde, but neuer in Christes congregacion tyll that tyme. Neuer was the vniuersall churche of Christ defyled wyth so manye abhompnable kyndes of Jdolatrye before.

13 But so it continued not longe. ffor the text saith, he was losed but for a lytle season. Jmmediatlye after perceyued Berengarius the archedeacon of Angoye in ffraunce that all was not wel, and with Bruno the bishop impugned their realyte, Jdemptyte, and naturalyte

wrayste in the sacrament, to bringe in again to Christes clere institucion. After hym folowed Waleranus the Bishop of Medburg, and dyd the same in Germanye, with manye other prelates & doctours. Consequentlye ensewed the Waldeanes and Albygeanes pretendinge the Apostles lyfe and doctrine, men doubtlesse of a Godlye zele and spirite, and of thē the Antichristes slewe more than a hundreth thousande, besydes an hundreth and .iiij. score whom they brent because thei wolde neuer abiure. What Guido, Bonatus, Joannes Semeca, Guilhelmus de sancto amore, Marsilius Padnanus, Arnoldus de villa noua, Franciscus Petrarcha, & other learned men neded against them after that, it were verye longe to wrytte. Johan Wycleue in Englande, and Johan Husse in Boheme men of excellent lyfe and learning, with diuerse other more, replyed ernestlye against their transubstanciacions and other sorcerpes. Laurencius Valla, denied the donacion of Constantyne. Johan Wessalus of Groninge in Freselande, called the lyght of the worlde, condemned vtterlye theyr purgatorye and pardons. Now last of al commeth Martyne Luther, Joannes Decolāpadius, Hulricus Zwynglyus, Pomeranus, Brencius,

cius, Melanthon, Bucer, Bullynger, with other ſpucere and godlye dyupnes, and they turne ouer theyr vnpuerſall kyngdome. So mercyfull is the Lorde to his people in this latter ende of the worlde, that by theſe and ſuche other the Antychryſte is clerelye vttered, and all hys hypocryſye dyſcloſed. I doubt not but within fewe dayes, the mighty breath of his mouthe (whiche is his lyuynge goſpell) ſhall vterlye deſtroye hym wyth his whole generacyon of ſhauelynges, by theyr faythfull admynyſtracyon in the worde.

The Text.

1 And I ſawe ſeates, 2 and they ſate vpon them, 3 and the iudgement was geuen vnto them. 4 And I ſawe the ſoules of them, 5 that were beheaded for the wytneſſe of Jeſu, 6 and for the worde of God, 7 whyche had not worſhypped the beaſt, 8 neyther hys Image, 9 neyther had taken hys marke vpō

theyr

theyr forheades, 10 or on theyr handes. 11 And they lyued, 12 and reygned wyth Chryste, 13 a thousande yeares. 14 But the other of the dead men lyued not agayne, 15 tyll the thousand yeares were fynyshed.

The Commentarye.

1 Whyles the Dragon was thus tyed vp and throwen into the bottomlesse pytte for a thousand yeares space, a certein continuaunce of beynge, the elect numbre had. Whose peceable estate and condicion for that tyme the text here folowinge declareth, by maner of recapytulacion. After the afore rehersed vpon of the Serpent, I behelde (saith saint Johan) seates prepared without numbre. I sawe the hartes of faithfull beleuers (which are the seates of wisdome after Salomon) bewtyfullye garnyshed with vertues by the preaching of the Apostles and of other godlye teachers. Verye peceable and quyetuouse were these seates. For though they had in the worlde on euerye syde trybulacion, yet had they theyr consciences quieted in Christ.

in Chryst. They considered them selues partakers of the heauenlye callynge, and reioyced in hope of the glorye of Gods chyldren.

2 Vpō these seates sate they which are afore called that people whom Sathan shoulde nomore decepue. They satled them selues in the wysdome that God loueth. They groūded their dwellynge with discrecion in his vnderstandynge and knowlege. ffast dyd they cleaue to his louynge worde. And for none aduersyte wold they moue theyr fote frō the harde rocke which is Chryste. Thus sate hys people in the beutyfull seates of peace after Esaie in the tabernacles of trust, and in a moste plentuouse rest, the decepuers and mockers put a part.

3 And as they were thus quyeted, the iudgement or trewe vnderstanding of the Lordes berpte was geuen vnto them. Their sences were opened, and great knowlege had they in the scryptures. The fygurs and prophecyes that were hydde to other, were manyfest and open vnto them. The darke vaple was remoued from Moyses face, and the lyght of the lawes apered. They coulde thā decerne good from yll, lyght from darkenesse, and swete from sower. The yoke was than takē from them, and no longer were they

they subiect to straungers. Dead men perceyued the secretes of the boke. The eyes of blynde might se without myste of darkenesse. They which afore tyme were of an erroneouse spirite, had than the ryght vnderstandinge, & were learned in the lawe. In theyr inwarde partes was the knowlege therof planted of the Lorde, and the truthe written in their hartes, he becomminge their God & they his people. Because we should not separate the dead from the quicke, or the departed from the lyuynge, and so iudge them dyuerse, consyderynge they both are of one God, and lyue by one spirite, beynge of one hope and callynge. The holy ghost doth here couple them together, as shepe of one pasture, feadinge all of one spyrytuall meate, and drinkynge of one spyrytuall rocke accompanienge them, and as members of one misticall bodye of Christe in this present reuelacion.

4 I also (saith saynt Johan) beheldе in this secrete mysterye of the spirite the innocent soules of godlye men and women, that were beheaded of cruell tyrauntes for the faithfull testymonye of Jesu and the constaunt allegeō of ỹ trew worde of their Lord God. I percepued by the scryptures that his trewe

harted wytnesses remayned not in death with the wicked, but passed through with the rightuouse from death vnto lyfe, and had the lyfe euerlastynge. They are not forgotten with the vngodlye, but they now folowe the lambe, & dwell where as he dwelleth. Els wolde Paule neuer so ernestly haue desyred to be dissolued from this flesshe, & so to be wyth Christ.

5 Not onlye is this here spoken of them that were beheaded, and of none other els, though it semeth so in the letter, but of all them that hath doed for the verytie ffor than should Esaye, Jeremye, Ezechiel, Amos, Micheas, Zacharye, Steuē, and James the lesse, with all those that hath be burned, strāgled, quartred, drouned, stoned, crucyfyed, spytted, racked, flayd, boyled, sticked, shote through with arrowes, and that hath suffred all other terrible tormentes, be reckened to be none of that numbre. Beheadynge is here taken for depryuacion of lyfe, lyke as the head is in scripture taken somtyme for the soule, somtyme for the whole man.

6 ffor standinge by Christes verite, confessynge hym God and man, dyd they loose their lyues, which was in the ende no losse vnto them but a profytable winninge. ffor

vnto

vnto suche remaynneth the croune of lyfe, the delyghtes of Paradise, & a seate with God.
7 These worshypped not the beastly Antychrist, the verye bodye of Sathan. They bowed not doune, nor yet gaue themselues to such wicked tradicions as that carnall generacion made for their beastlye bellyes sake.
8 Neyther reuerenced they his prodigiouse Image, or such vngodlye princes and magistrates as (their trewe office set aparte) dyd counterfet him in cruelte & duuilyshnesse. But they rightlye consydred with the faythfull Machabees and Apostles, that in suche case it was much better to obeye God than men.
9 Neither had they in their lyfe tyme taken the printe of his fyltye seale vpon their foreheades, professynge in their inwarde consciẽces those diabolica rueles.
10 Nor yet on their handes, agreinge to vse them in theoutwarde conuersacion of their bodyes. No poke wolde they drawe wyth the infydels, thynkinge that Christe coulde haue no agremẽt with beliall. For through faith they perceiued (as he ỹ is of ỹ sprete discerneth al thinges) ỹ though they semed glorioule in the face of the worlde, yet were they before God abhominable sacrilege. Dilygẽlye they serched the scriptures, and beleued not all spretes, but fyrst proued thẽ whether

they were of God or nape. By that knewe they that the homage of soule ought to be geuen to none other than to one lpuinge God alone, and that none other preceptes of lpuinge were to be folowed of thē, than Christ their sauer had taught. All other traditions of men toke they for straunge doctrine, and for crafty colours of deuilish deceithfulnesse.

11 Therfore whan they were thought of the wicked to be dead, they lpued in al swetnesse of the spirite, in desire of his latter cōming, which shall be to their double glorye.

12 And they reigned with Christe the pastour and hygh bpshop of their soules, not onlye here were as they suffred with hym for a thousande peares space, but also aboue where as he sytteth on the rpght hande of Gods mayeste seate a thousande without ende. Than reigneth the godlye number most of all, whan they seme to the wicked least of all to reigne, as whan they suffre persecucio̅ and death for Christ. ffor after none other sorte reigneth his churche here, thā he reigned afore them, whose trpumphe was greatest vpon the crosse.

13 The thousande peares of the reigne of ỹ godlye, stretcheth here no farder than the thousande yeares of the fall of the vngodlye.

Christes

Christes pears also deducted whiche is the head of his cōgregaciō. ffor as the one kingdome discreased, the other alwapes increased, verye fewe Christē martirs or constaūt witnesses percepued, from thens forth. ffor as it apereth by the historye manye were abiured and recanted (which was not seane in the former age) and all in a maner, a small number of the poore, except vtterly renounced the verpte, for the cruell behauer of the Antichristes. In these. ij. sortes afore rehersed, of them that sate vpon the seates and of them that were beheaded for the testimonye of Jesu, is it to be marked, that all were not martyrs whom God allowed for his in the pypmatiue churche, but that there were of both sortes So well was he accepted that mortyfyed the desyres of the flesh, & offred him selfe a lpuinge sacrpfyce vnto God as he that geue hys lyfe for the verpte.

14 But the respdue (sayth sapnt Johan) or the other sorte, called the dead men for that they were not numbred wyth the ryghtouse, neyther amonge them that sate vpon the seates, nor yet amonge them that were slayne for the witnesse of Jesu, lpued not againe after they were ones dead, tyll the thousand peares of their death was throughlye fulfylled.

kylled. The time was whan they which were dead through synne, dyd heare the voyce of the sonne of God. They faythfullye beleued the worde therof, and so rempned in hym vnto the lyfe euerlastynge, which was both the lyfe and lyght of men. Where as the fowarde contemners of that lyuinge worde, hauinge their consciences sealed with the beastes marke, remayned stylle in their infydelite, which is the verye death of the soule, and so were by the ryght iudgement of God lost for euer. For the synne agaynst the holye ghost (whyche is a resystaunce agaynst the manyfest truthe) shall neyther be forgeuen in this worlde nor yet in the worlde to come. ¶ A tyme without ende doth this worde tyll cause this thousande here to be, after the commen vsage of the scrypture. Noe sent forth a rauen out of the Arke, whiche returned not agayne the waters were dryed vp, that is to saye, he neuer returned againe. Joseph knewe not Marye tyl she had brought forth her fyrste borne sonne. That is to saye he neuer bodelye knowe her. Thou shalt not out of prison tyll thou hast payed the vttermost myte. i. thou shalt neuer out. Wyth an hundred of such places in the Byble.

The

The Text.

1 This is that fyrst resurrec-
cyon. 2 Blessed and holye is
he, that hath parte in the fyrst
resurreccyon, 3 for on suche shal
the seconde death haue no pou-
re, 4 but they shall be the pryes-
tes of God and of Chryst, 5 and
shall reygne wyth hym a thou-
sande yeares.

The Commentarye.

1 This is the fyrst resurreccyon vnto lyfe,
wyche from synne to repentaunce, from ig-
noraunce to godlye knowlege, and from
darkenesse to fayth. Through the offence of
one man entred synne into the worlde, and
through synne death. Necessarye it is ther-
fore, to dye vnto synne, and to lyue vnto
righteousnesse. And so to ryse together with
Chryst, sekinge the thynges which are abo-
ue, and not vpon earth. ffor neuer shall they
come to the seconde resurrectyon whiche is
vnto the lyfe euerlastinge, that wyll not ry-
se by repentaunce vnto a newe lyfe in hym
which is both resurreccyon and lyfe.

2 Blessed is that man of the Lorde, yea, holye, iuste, and perfyght maye he be reputed also of all men, whiche hath portion conuenient in that fyrst resurrection with Dauid, Magdalene, Zacheus, and Peter. Happye are they which hearinge the worde of God, retaineth it in their hyuynge. ffor they beinge renewed with the glad tydynge of lyfe, are depured by the spirite of Christe, sanctifyed, and so made the habitacles of ỹ holy ghost.

3 Upon suche Godlye disposed persones hath the seconde death of the soule (whiche is eternall damnacion) no maner of power nor effectuall iurisdiccion. ffor no damnaciō can be vnto them which are in Christ Jesu, not walkynge after the flesshe. Thoughe they haue bene great synners, yet shall not theyr synnes be to them imputed. But in the resurrection of the ryghtuouse shall they ryse to immortalyte, and be as the verye aungels in heauen. He that hath taken from them the power of death, shall make them sure of the eternall inheretaunce wyth God.

4 They shall surelye be the chosen priestes of God the euerlastynge father, and of hys eternal sonne Jesus Christ, which are of the fyrst resurrection. Though they be here in ỹ flesh, yet fyght they not after ỹ flesh, but they

shall

shall folow the gouernaunce of the spirite, & geue ouer their bodyes for a lyuyng sacrifice holy and acceptable vnto God.

5 And thus shal they reigne with Christ their mercyfull sauer and redemer for the space of the thousand yeares afore named. None other toke they all that longe season for theyr spyritual Messyas, theyr eternall kyng, their hygh bishop for al, their master theyr lorde, their gyde, their lighte, and the shepeherde of theyr soules. None other wolde they acknowlege but hym for theyr mediatour and attonement maker, neither Moyses nor Samuell, Noe, Daniell, nor Job, Jhon Baptist, Aarpe, nor Peter. He onely was vnto them all wysedome, righteousnesse, holynesse, and redemption. In none other name coulde they fynde healthe and saluacion but alone in hys. Nothynge pertayneth this vnto the Popes masse layers, for they call vpon many names wyth Ora pro nobis, & are of a farre other priesthode, as we haue declared afore. In christes kyngdome is none outwarde Priesthode, nor sacrifice to be made for synne. For he hath with one oblacion for all, fullye satisfied for the synnes of hys elect numbre for euer. The office of a Christen man now is

onely to offre vp hym selfe by the denyal of hym self, and vp the mortificacion of hys flesshe. In the holy supper of ỹ Lord (which is a mutuall participacion of hys body and bloud) is no newe sacrifice too be made, but onely a faythfull remembraunce to be taught of that ful and perfight sacrifice that he made once for all, vnlesse we will betraye hym and crucifie hym agayne. The duetye of a minister in Christes congregacion, is with all study and diligence to laboure in the holy worde of God, be he bishop, priest Chaplayne, Pastour, or preacher. Hys ministracion is great labour and no dignite, payne and not pryde or arrogancye. And hauyng hys fode and rayment, he ought to requyre nomore.

The Text.

1 And whan the thousand yeares are erpyred. 2 Sathan shal be loosed out of pryson; & shall go out + to discеyue the people 5 whyche are in the foure quarters of the earth. 6 Gog & Magog 7 to gather theim together to battayles whose numbre is as the sande of the sea. 9 And they went vpon the playne of the earth 10 and compassed the tentes of the saynctes aboute 11 and the beloued cytye. 12 And fyre came doune frome God out of heauen 13 and deuoured them. 14 And the deuell ỹ deceyued them 15 was caste into a lake of fyre and brymstone 16 where the beast and the false Prophete were 17 and shall be

tormented

tormented daye and nyght for euermore.

The Commentarye.

1 After the plenteouse descripcion of the true church of Christ, whiche is vnknowen to the worlde (for the gloriouse doughter of the eternall kyng, is frō within, sayth Dauid) now foloweth in course the perniciouse kingdom of Antechrist, whan it was in the hyghest pryde. So sone as the afore rehersed thousande yeares (sayth saint Jhon) are fully accomplyshed or brought to an ende.

2 Sathan the common aduersarie of mā shalbe loosed out of hys darke prison, & so shalbe set at large by the sufferaūce of god mannes wickednesse deserning none other. A full liberte shal he haue to do all mischief vpon earth, and strōgely to delude the vnbeleuers for their vnbeleues sake.

3 He shall go fourth with all decepthful power wherof he is ful, transformyng him self into a resemblaunce of the Aungell of lyght, to decepue the vniuersall people of ỹ worlde

4 Throughe the operacion of errour he shall cause them geue credence vnto lyes & falle myracles, that thei might be dampned

for

for refusing the trueth and consentynge to suche wickednesse. Verye craftely shal he cõpasse them with gynnes of hypocresye too blynde their vnfaythfull myndes, least the light of the Gospell shoulde be open vnto them. The abhominacion of desolaciõ shall be set vp in the holy place, too the vtter destruccion of theyr fayth.

5 Yea, he shall seke oute thys people frõ the .iiij. quarters of the vniuersall earthe, to corrupt their consciences with all maner of superstycions.

6 Whych people of hym thus peruerted is called here in mysterye, Gog and Magog, which is as muche to saye as couered, and of couered. ffor both the graund cappytaynes, and multitudes of them depending doth these two wordes cõprehende, the one couerynge the deuell with many false religions, and the other in hys sort folowyng thesame wicked consente. Saynt Augustine in hys .xx. boke, De ciuitate Dei, wylleth by Gog to be signified the glorioust hypocrites of the worlde, and by Magog ỹ opẽ mennes of rightoulnesse pretendynge the contrary. As testifieth Berosus ỹ Caldeane in the first boke of hys hystoryes, and fyft chapter, Gog was a mighty gouernour in

the

the landes of Sabea and Arabia therche, vnder Nimroth the great kyng of Babylō and there ruled wyth Sabus hys father in the.xviii. yere of his reigne. In the.xxxviii. chapter of Ezechiels prophecye is he called the chiefe prynce of Mosoch and Thubal, whome some expositours taketh for Capadoce and Spayne. But after the opinion of ofsaynt Hieron and Isidorus whiche was a Spanyerde, the Hebrues doeth take hys Thubal for Italye, whiche is muche more agreable to hys purpose Magog was the second sonne of Japhet, which was the.iii. sonne vnto Noe. This Magog (as witnesseth Josephus in the firste boke of hys antiquyters the.vi.chapter) was the firste beginner of the Magogytes, whom the Grekes called the Scytheanes, and we now ỹ Tartareanes. And all the chiefe wryters specifieth the Turkes of them to haue takē their firste original. Now marke this wonderful misterye, and consider therin both the tyme and story. So shall ye well perceyue the holy Ghost to meane none other here by this Gog and Magog, but the Romysh Pope & Mahomete, with their blasphemoule and wicked generacions. Serche the Cronicles & ye shal fynd that their beginninges were

base,

balle, & their estate simple before the thou-
sande peares were finished. But after that
they grewe vp so high by theyr fayned sim-
plicite & simulate holynesse, ỹ they became
the .vi. chefe Monarkes of the earthe, and so
in processe ruled the vniuersall worlde.
These are the .vi. hornes or beastly kyngdo-
mes of the great Antechrist or whole body
of the deuell, rysing vp by the earthly stu-
dyes and deuelysh deuises of wicked men.
By the doctrine of Aristotle, Plato, Por-
phyrye, Auicenne, Auerois, Auenzoar, and
such other, became the Romysh pope Chri-
stes vycar, and head of ỹ vniuersal church.
Petrus Lombardus created him a new di-
uinite, so dyd Gracianus monachus a new
Canon law of decrees to establysh thesame
besydes that was done than by Petrus cō-
mestor the thirde brother. ffor all they thre
were the children of one aduouterouse mo-
ther, as witnesseth Antoninus, Hermānus
Schedel, Joānes Textor, and diuerse other
Chronographers. By the crafty cōuepaūce
of Sergius a false monke of Cōstātynople,
and of one Mathew the Archedeacō of An-
tioche, was Mahomete takē for the Apostle
of both testamētes, for ỹ great Prophet of
god, & for Messias amōg ỹ Tartareanes &

Arabies

Arabyes, with other peoples of the Eaſt. To eſtablyſh this by a pretenſed religion, and to bryng it to a mighty monarchy, by the aduiſement of phinees, Abdias, Cabalchabar, Balteira, Merban, and Elgug, w other Jewes, Jacobynes, Meſtorpanes, & Artpanes, thei made the blaſphemouſe law of their Alchoran, as teſtefieth Jhon Cuſpynpane in his boke de Turcarum origine and other autors els. Thus for the wickednesſe and ſynnes of the people ſuffred the Lorde abhominable hypocrytes to haue ỹ dompnyon ouer them. The two hornes are lyke the lambes hornes at a blyſhe. For both they pretende holyneſſe in faſtynges, in prayers, in almeſſe dedes, in waſſhinges and in other holy rytes and ceremonyes. That a man ſeynge thē (not hauing knowlege of that truth of God, which tryeth all) wolde thynke nothynge too be more pure, honeſt, godly, innocent, cleane, holy, & angelych, than are theyr tradicions. Both thei confeſſe one God. Both they commende Chriſt. Both they allowe the ſcryptures of both lawes. Mahomete calleth Chriſte the worde of God, the ſprete of God, and the ſoule of God, the moſt excellent Prophete and the worthyeſt among creaturs. But in

no caſe

no case will he haue him taken for the sonne of God, nomore than the Pope will haue hym take for a ful sauer without hys Masses and suffrages. And lyke as the Pope hathe ryssen vp by the wylye practises of Phylosophers, Sophysters, Sentẽcioners and Canonystes, so hath Mahomete cõme vp by the Sobellianes, Manyches, Eunompanes, Macedonianes, Nestorianes, and Arrpanes with other heretiques. Out of whose oppnious was contriued hys Alchorane as a meane law betwixt Moyses and Christe, because the one (saye they) was too ful of hardenesse, the other to ful of liberte. And to call vnto hym bothe Jewes & Christianes, he admitteth after a sort both Circumcision and Baptyme grauntyng theim liberte to haue many wyues with other voluptuouse pleasurs.'

7 Thus vnder simulate religion or pretence of Gods lawe and seruice, these two tyrauntes, Gog and Magog, the Romysh Pope and Mahomete with their whole generacions of like syrete with them, haue gathered themselues together into one wicked consent agaynst God and hys Christ. For vnder Gog and Magog are all they comprehended, whome Sathan deceyued after

that he was set at large. Though these two haue not accorded in other thinges, yet haue they bothe agreed in this one poynt by the deuils entycement, to battayle agaynst the lambe. To withstãde the verite, & impugne the truth of the Gospel, they haue bene readye euery where, in euery lande, in euery cytye, and in euery towne.

Of one cruel purpose and study to do mischefe haue these twoo enemyes bene in all places of the worlde, to persecute Christes poore congregacion. This thynge doth the dayly practises of them both so manifestly declare, that all ỹ worlde se it wel ynough. These doth Esaye call that stronge multytude, whose spoyle Christe shal deuyde, the symythe that bloweth the cooles in the hote fyre, and the waster that destroyeth. Ezechiel doth compare them to a ragyng tempest, Daniell to the kynge of the Northe, and Zacharye too the Wynnes of the earthe.

8 Whose exceding numbre (sayth sayncte Jhon) is as the dyre sande that hathe bene cast vp with the sea, whiche can in no wyse be nũbred. In this full wel maye it be considred, what a smal thynge Christes flocke was in comparyson of these souldyours of

Gog

Gog and Magog, after Sathanes goynge forth, and for the time of their battayle. Innumerable were the sectes of the Pope wt those that they brought to that false fayth and obedience. And so were the prophetes of Mahomete with that peruerted multytude. Their power was great for the tyme and their malice vengeable, yet were they as sande, dry and vnfrutefull.

9 They rose vp in pryde, ryches and ryalte, and alwayes went ouer where as they se the earth made playne and smothe, & that in euery lande compasse. Their generall iourney was all the worlde ouer towardes them that were poore in spryte, or whose lustes were mortefied from the worlde. Consydre them for an example, whom they haue cruelly burned and slayne, where as they perceyued their croked customes throwen doune, & the streyght rule of Gods worde faythfully receyued, there persecuted they most ferchely, there wexed they furiouse & madde, sparing neyther swerde, fyre, gybbete, nor other torment

18 Yea, they compassed euery where about with tyrannye and malyce possible, the holdes, the dwellinge houses, and the places of resort pertaynynge to the faythful

brethern. They vexed their bodies on euery
side, with rebukes, scornes, blasphempes,
lyes, scourgynges, emprisonementes, open
shames, of the worlde, & all maner of kyn-
des of death. Seldome escaped any from ȳ
terrible handes of the prelates and prestes
in that wretched tyme, that sincerely fauo-
red the trueth. Euery where had they theyr
spyes, their Judasses, their false accusers,
their sommoners, their balyues, and theyr
pyke thankes with other officers, to bryng
them in. In all places were they diligētlye
watched, fiercely examined whan thei were
taken, & cruelly enforced to accuse so many
as they knewe of that beleue. Euery where
had they, bishoppes prisons and spirituall
dongions, with plenty of ropes, stockes, &
pryons, and as litle charite els as the deuell
hath in helle. Euery where had they fagot-
tes, fyre, and stakes in habundaunce, to cō-
sume such heretiques as wolde not beleue
as holy churche commaunded. Thys hath
bene their order for the tyme of sathans ly-
berte. And thys haue thei taken for an high
poynt of christen religion. ffor this is that
houre that Christe prophecied of, wherein
men shoulde thynke to do vnto God great
seruyce whan they put one of hys vnto
death.

death.

Thus haue they with all prodigiouse tyrannye compassed the derely beloued cyte of God, or the holy congregaciō for whom Christ dyed, vtterly to ouerthrow it. By all maner of craftes and deuelysh circumuencions haue they gone about at that time (as they wolde do yet styll) to destroye ỹ small remnaunt or churche of the Lorde, buylded wythout materiall stone and morter, that swete spouse of hys without spotte or wrincle. Not onely sought thei in that enterprise to bryng to nought the particular congregacions, but for as muche as laye in them, the vniuersall churche of God, than liuing. Blessed be our Lorde God, though it hathe bene sens the loosing of sathan but a poore wretched neglected thyng, and of no reputacion before the worlde, yet hathe it bene alwayes before him a beloued cytye, and hath defended it so myghtely, that nothing haue perysshed of it. No not one hayres of their heades. What the Turke with Mahometes holt hath done for hys part in Egipt Grece, Palestyne, Hierusalem, Bulgarye, in the borders of Italye and Spayne, at the Rhodes, in the kynged ome of Hungarye, Ludouicus the kynge there rufullye

slayne, and now last of all against the cytie of Rome, I thynke it is knowē vnto al mē. We maye se by that is here writtē of these two enemyes Gog and Magog, the dayly experimentes confirmynge the same, that they are farre aboue vs in numbre & power beyng as the sandes in the sea. Moste vaynely are we occupyed, if we assertayne our selues to haue the victory ouer them by any other waye than the Lorde hath apoynted. Let vs pray therfore vnto ỹ Lord for grace and than amende our lyues, and the plage shall cease. Onely hath he promysed to destroye thē all with the breath of his mouth and with no bodely armour nor strengthe of men, as here after folowyth. Let vs in the meane tyme geue oure selues vnto feruent prayer, to compassion of our brethern, to dedes of charyte and pytie, to abstinence from synne, and to the forsakynge of oure owne desyres. ffor sure we are, that he shal shorten their dayes of mischefe for hys electes sake.

12 In the processe folowynge muste we take for the tyme paste, the tyme to come, for the clere declaracion of the mysterye, considerynge euermore the vsage of the scriptu-

scriptures for tymes. When these enemyes Gog and Magog, shall be at the highest in their vengeable enterprises against the elect cytye or peceable cōgregatiō of Christ accomsuming fyre (saith saint Jhon) which is the eternal worde of the Lorde, shall come doune fercely out of heauē frō ỹ mouth of the great omnipotent God.

13 As a fearfull lightenynge shall it fall vpon theym, and as a terrible fyre shall it deuoure theim, lyke as the materyall fyre, dyd eate vp Sodome and Gomorre, the rebelions in the desart, and the enemyes that sought Helias. The fyre that is kyndled in the wrathe of God, shall burne vnto the bottome of helle, and consume vp those terrible termagauntes.

14 That worde of the Lordes indignacion shall with great vyolence throwe the deuell that wylye serpent, wherche deceyued Gog and Magog with their innumerable souldyours, into a foule stynkynge lake or boylynge pytte of wylde fyre and brymstone.

15 Vpon the wycked (sayth Dauid) shall the Lord rayne snares. Wylde fyre, brymstone, wyth terrible storme & tempest, shall they haue to rewarde, for theyr eternall

punyshment. Herein are to be marked and considered, bothe the intollerable greuousnesse of the paines, and also the euerlasting continuaunce of them.

16 In the same place of intollerable torment, were the beastly generacions of Antechrist and all their schole masters of hypocrites doctrine. Of eternally of God were they therunto appoynted, as the ungodly communaltye with theyr capitayne, and as the bodye and members with theyr wicked head (for all ready is it done by his worde, but thā shall it folow in effect) wher as they shall be as the Lorde hath appoynted most sharpely afflicted wyth vnbeakable tormentes both daye & nyght without pause or ceasyng for euer & euer wythout ende.

17 Neuer shall their fyre be quenched (sayth Esaye) nor yet theyr gnawyng worme be taken from them. ffor all maner of greses, wherwith God vexed the wicked, may this fyre here be takē after the scriptures. ffor as witnesseth sayncte Augustyn in hys .xx. boke & .xii. chapter De ciuitate Dei, not onely is this punishment to be referred to the latter iudgemēt, but also to the extermination of Antechristes hoste by ye worde of God

of God the worlde ouer. Be the gospel ones purelye taught amõge men, it wyl condẽne all that they haue done vpon their owne presumpciõ without thẽ grounde of Gods worde, be it ceremonye of Sacramente, prestlhode or sacrifice, reseruinge the deceiuers to his most fearfull iudgement.

The Text.

1 And I sawe a great white seate, 2 and hym that sate on it, 3 from whose face fled awaye both the earth and heauen, 4 and they place was nomore founde. 5 And I sawe the dead, both great and small, 6 stande before God. 7 And the bokes were opened. 8 And an other boke was opened, 9 whyche is the boke of lyfe. 10 And the dead were iudged of those thynges, 11 whych were wrytten in the bokes, accordynge to they de-

des. 12 And the sea gaue vpher dead, 13 whych were in her. 14 And death, 15 and hell delyuered vp the dead, 16 whych were in them, 17 and they were iudged euerye man accordynge to hys dedes. 18 And death, 19 and hell were caste, 20 into the lake of fyre. 21 Thys is the seconde death. 22 And who so euer was not founde wrytten in the boke of lyfe, 23 was caste into the lake of fyre.

The Commentarye.

1 An one after this I behelde (sayth sayne Johan) in secrete mysterye an imperyal trone or seate of estate, fayre, splendaunt, and bewtyfull. None other is this than the iudgement seate of the Lorde.

2 Great it is, for the mayeste and poure of hym that shall syt ther vpon, is of inestimable magnyfycence and greatnesse. ffayre and whyte, both for the celestyall clerenesse that

shall

shall at that houre apere wyth him, and also for the pureneſſe, equyte, and ryght of hys vniuerſall iudgementes.

3 ffrom the aſpect of whoſe fearfull countenaunce ſhall both the earth beneth and the other elementes aboue flee awaye. All the creatures of his creacion ſhall with reuerence trẽble and quake at his mightye aperaunce. The Sunne ſhall than be darkened, the Mone ſhall not geue her lyght. The Starres ſhall fall doune from aboue, the powers of heauẽ ſhall be moued. The elementes ſhall melte wyth heate, and the whole eart ſhall teare in peces lyke a ragge.

4 A terrible fyre ſhall go before the iudge, to burne vp his enemies on euery ſyde. The places of thẽ that lyued here ſuperſticiouſly and voluptuouſlye, ſhall nomore after that be founde. Neuer ſhal they reſort againe hyther to their olde wanton pleaſurs. Of their bewtyfull eytyes, ſhall not one ſtone be left vpon an other. Their proude paynted Synagoges as duſte in the winde ſhal be ſcattred awaye from the earth. Neither ſhal the ſkye nor yet ỹ groũd bineth be as it was, but both thei ſhal be renewed & raũged. Thei ſhall be deliuered from corrupcion, & ſo apere both a

newe

newe heauen, and a newe earth, accordynge to the expectacion of the creatur.

5 Immediatly after ỹ (sayth saint Johan) ỹ iudge thus sittinge vpon the seate of his eternall mayeste, I sawe stryll in mysterye after the blast of the trōpet, that al they which were dead, arose out of the earth. And that both hygh and lowe, great and small, good and badde, kinge and begger, prelate and ploughman, tyraunt and persecuted innocēt. Yea, the suckinge babe that died in the cradle so well as the aged man.

6 All they semed vnto me to stande before thyr generall iudge Jesus Christ, to whome the euerlastynge father had geue ouer his whole iudgementes, which there apered as he was in dede a vere omnypotent God. All we shall apere (sayth Paule) before the iudgement seate of Christe, that euery one of vs maye receyue accordinge to that he hath done, be it good or yll.

7 And the bokes of rekenninges (which are the seuerall consciences of men) were open before the iudge. That afore was hidde, wyl than be manyfest, and that was secrete, wyl than come to lyght and be disclosed. Euident it wyll be vnto hym who hath fulfylled the commaunded workes of mercye and

wh

who hath left them vndone, their owne conscience bearinge witnesse to the same. For what can be hyd from him which seeth both the inwarde reynes and the secrete thoughtes of thy hart? In this generall rehenynge yet, shall prayse with the eternall reward redoune vnto thē from that mercyful Lord, whose walkinge here hath bene accordynge vnto fayth. There shall they be reported to haue bene pytefull to the poore, hongrye, thurstye, nedye, naked, sycke, and in prison.

8 After this was an other boke opened of a farre dyuerse nature from the other bokes, for it was the swete boke of lyue, wherin were regestred all that were predestinate to be saued, from the worldes begynnynge. And this boke is the eternall predestinacyon of God.

9 Before the worldes foundacion (sayth saynt Paule) the Lorde predestinate vs into the addopcion of his chyldren, through Jesus Christe. Of this boke made Moyses mēcion, whan he sayd. Eyther pardon this people, or els race me out of thy boke which thou hast written. And Christ also to hys seuentye disciples. Be glad (saith he) that your names are written in heauen. Moze ouer Josue called this the boke of the ryghtuouse,

and

and Johā here the boke w̄ seuē clasps. This sheweth the holye ghost here vnto vs, much after the custome dayly vsed amonge vs. ffor of the most notable men and women oure maner is both longe to remembre the names, and also to speake of them as occasiō geueth. So equall is this eternall iudge, that no personage respecteth he in iudgement, neither of Emprour nor Pope, Kinge nor bysshope, lorde nor prest. But as he is rygh-tuous of hī selfe, so iudgeth he rightuously.

10 ffor they that were dead (saith saynt Johan) or that had ledde their lyues here without fayth and the spyrete of Christe, were iudged of him there, accordinge to the thinges which were regestred in the bokes of theyr conscyences.

11 That is to saye, accordinge to the fylthye workes wherof their desprate cōciences accused thē. Onlye are the wicked to be taken here for the dead. ffor the rygh-tuous shall than haue nothynge, wherof their conscyence maye accuse them. Neyther shall the cupll doers as witnesseth Danid, be of coūsell with them at that daye. They haynge the lyfe euerlastynge, shall not than be iudged, though they than apere, but shall sytte wyth Christe in iudgement, and reioyce in

the

the condemnacpon of the vngodlye blasphemers. The reward of their vnkaythfulnesse shal than be poured vpon them, to their perpetual care. At that daie shal none be absent, but all shall be seane, eyther to honoure or els to reproue.

12 Neyther shall the depeth of the sea, nor the darkenesse of death, nor yet helle that is bottomlesse, be able to hyde any frō the face of this iudge. For the sea (sayth saynt Johā) that is myghty and great, shall at that daye delyuer vp cleane her dead, or those whome the Lorde suffred her to swallowe in for their outragiouse synnes.

13 Lyke as were ỹ giauntes in the floude of Noe, the great host of Pharao in the rede sea, and such other more.

14 So shall gredye death do also, whyche after manye straunge sortes hath consumed the enemyes of God. As for an example, Cain by a chaunce vnsought, Nadab and Abiu by fyre, Achan by stonynge, Holofernes and Saull by the swerde, Nabal by exesse of wyne, Jesabel by treadinge of horses, Daniels accusers by the lyons, Menelaus by breakinge his necke, Judas by hanginge hī selfe, Herode by wormes, ỹ childrē of Israel by swerde, fyre, serpentes, and sodē

death

death, and ſuch other lyke.

15 Hell whych is inſaciable, ſhall in lyke caſe rendre vp the innumerable ſwarme of the dead whom he with open mouth, hath ſwallowed in quicke for their abhominacions.

16 Of whoſe numbre were Chore, Dathan and Abiron with their affynite, the cyteis of Sodome and Gomore, the vncircuncyſed gyauntes, the ryche iourer and the ryche glotton in Luke, Symon Magus, with dyuerſe other. Hell hath gaped maruelouſlye wyde (ſayth Eſaye) and hath rauenouſlye deuoured the hygh mynded, ſturdye, and dyſobedient nacion. The vncircunciſed giaũtes (ſayth Ezechiel) with their weapons are gone doune to hell, whoſe ſwerdes are laied vnder their heades, their wickednesſe vpon theyr bones. Of the wycked onlye is al this ſpoken here, yf ye marke well the text, and in no wyſe of the Godlye, what thoughe manye of them hath bene drowned in the ſea, burned, beheaded, and hanged vpon the lande, and buryed quicke in the earth.

17 ffor it foloweth alſo, that they were iudged of the iudge and receyued euerye one accordinge to their deſerninges. Accordinge to the fleſhlye frutes of their owne inuencions ſhall they be rewarded, their vnkaythfulneſſe

nesse iustlye measured vnto them. Their bodyes shall than take part with their wretched soules, in the euerlastinge curse of damnacion, the elect numbre rewarded with perpetuall felycyte.

18 And as concerninge death it selfe, whiche is the vniuersall enemye of man, it shall be destroyed for euer.

19 Helle also (which is here taken for sinne) shall neuer more be seane amonge the creatures of God.

20 For both shal be throwne into the great lake of boylinge fyre and brymstone. The victorye of death shal be swallowed vp, and his stinge done cleane awaye, which is sinne. That is nowe corruptyble shall put one corruptyon, and that is now mortall, immortalyte. Thus shall the Lorde at that houre make of all his enemies his fote stole, according to his promes by Oseas the prophete. O death I wyll be thy death. O hell I wyll be thy destruccion.

21 This terryble apoyntment of the iudge (sayth saynt Johan) is the seconde death, or perpetuall depriuacion of the syght of God, yea, the vtter fall from his fauer, grace, and mercye. This death is the whole vengeaunce of al innocent bloud which hath bene shed

vpon earth from iust Abel to the last faythfull witnesse. Yea, this sentence is that stone that shall grinde the enemies to pouder, the verye eternall damnacion both of bodye and soule.

22 Now for a conclusion of the whole matter, what soeuer he be, Kynge or Emprour, priest or prelate, laye or religiouse, that shal not be founde written in the boke of lyfe, which is the eternal predestynacion of God, for that he hath worshypped the beast and his Image, he shall be cast by the irreuocable sentence of the iudge into the flynkynge lake of fyre, perpetually there to burne with the deuyll and his aungels. So that he whiche hath had no part in the fyrst resurrection, shall be sure to tast of this seconde death which is damnacion.

23 He that beleueth not the Gospell whan it is faithfullye taught hym, repentinge hys former lyfe, but refuseth the grace therof freelye offered, shall for euer be damned. Neuer shall his synne be remitted, neyther in this worlde nor in the worlde to come, that resysteth the holye ghost, withstandinge the open verye. Onlye remaynneth a fearfull expectacion of iudgement, vnto them that here treadeth Christ vnder fote, not regardinge hys

hys bloud shedding, but doinge iniurye to the spyrite of grace for their owne inuencion.

The .xxi. Chapter.

IN thys last vision of Johan, is both discribed the prosperouse estate of the trewe church or kyngdome of Christ here, and also the perpetuall Sabboth of the chyldren of God. All the other visions were mixte with labours, afflyccyons and paines. This is full of peace, tranquylyte, and Joye, incorruption, glorye, and felycyte.

The Text.

1 And I sawe a newe heauen, 2 and a newe earth, 3 for the fyrst heauen, 4 and the fyrst earth were vanyshed away, 5 & there was nomore see. 6 And I Johan sawe that, 7 holye cytye, 8 newe. 9 Hyerusalem, 10 come doune from God out of heauen, 11 prepared as a bryde, 12 gar-

nyshed for her husbande. 13 And I heard a great voice from the seate sainge. 14 Behold the tabernacle of God, 15 is with men, 16 and he wyll dwell with them. 17 And they shall be hys people, 18 and God hym selfe shall be wyth them, 19 and shall be they? God. 20 And God shall wype awaye, 21 all teares from they? eyes. 22 And there shall be nomore death, 23 nother sorowe, 24 nother shal there be anye more payne, 25 for the olde thynges are gone.

The Commentarye.

1 Besydes the afore rehersed reuelacions, I behelde now last of all (sayth saint Johan) that heauen was cleane altered from that it was afore and became all newe, and so was the earth also and became the same. Not onlye become they now spyrytuall by a trew beleue in the gospell that afore were carnal, but also in ỹ ende of the worlde shal ỹ whole

bodies

bodyes of heauen and of earth as golde in the fornace be purged from fylthynesse by fyre gopnge before the iudge, which both are now defyled with the wickednesse of the creaturs.

2 After both sortes shall they be deliuered from the corrupcion, here of synne, and there of death and damnacion, and so be restored vnto ỹ glorioůse liberte of Gods childrẽ.

3 The fyrst heauen defyled through the pryde of aungell, and the fyrst earth also corrupted by the synnefull vsage of man, shall vanyshe cleane awaye and nomore be seane. Not that the substaunce of them shall vtterlye perysshe, but that their nature, shappe, and fygure shall chaunge into a much more pure and perfyght symilitude. A custome it was amonge the prophetes, whã thy aduertysed the afflycted Israelytes of prosperyte, peace, or renouacion of the glory of God cõmynge towardes them to promyse all thinges newe.

4 Beholde (saith the Lorde in Esaye) I make ỹou newe heauens, and a newe earth, and as for the olde shal neuer more be thought vpon. Newe is the trewe churche of Christ, so are the people pertayninge to the same. In no point are they like to the popes holy orders,

nor pea vnto Mahometes relygion. Clere are theyr hartes which haue receyued the verye, from all superstycions, and their outwarde lyues from Jdell obseruacions. Perfyght are their consciences, and their conuersacions godlye. And this in the regeneracion shall be fullye accomplished. Not onlye shal that which is now mortal become immortal, and that is now corrupteble, than incorrupted and as the verye aungels of the Lorde, but also the vniuersall heauen shall be than renewed, so shal the whole face of the earth, and apere more beutyfull than nowe.

¶ And from that tyme fourth shall there be nomore see, whiche sygnifyeth people vnstedfast, vaine, and fickle. Where as the peace of Christe is surelye grounded, nomore is there any trouble conscience. Nomore is there anye diffydence, wanhope, or dispayre. All bytternesse, sorowe, and angwyshe is turned into swetnesse, & Jope in the holy ghost. We knowe (sayth saynt Paule) that all thinges are taken to the best in them that loue God. ffrom the Apostles (whō Christe fyrst also called from the sea) vanished this wauerynge sea awaye, whan they went frō the malicious counsell of the byshoppes reioysynge that they were founde worthye to

suffre

ſuffre rebuke for his names ſake. In lyke caſe all impedymentes & nedes, all daungers & doubtes, all fearfull mouins & outraginges that we now haue of the ſea, ſhall ceaſe in ỹ daye of the Lorde, whan we ſhall beholde hym face to face. No longer ſhall it be ſubdued vnto vanite, nomore thā the other creatures, but clerelye depured from fylthye corrupcion. Nomore ſhall it be the ſame to ſe to, beynge from thens fourth ſo clere as criſtal though it ſtyll be the ſame in ſubſtaunce.

6 Heauen, earth, and ſea wyth al other creatures in myſterye thus renewed, I Johan the ſonne of Zebede, and the ſame dyſcypple whom Chriſt loued, beynge here in exyle for his worde and teſtymonye, percæpued in the ſame myſterye by the ſyngular gyft of the ſpyrete, that the ſelfe holye cytye or congregacion of the Lorde which is worthelye called the newe Hyeruſalem of peace, deſcended doune out of heauen from her omnipotent creatur and God eternall.

7 Holy is this citie. For both is ſhe here the vndefyled ſpouſe of the lambe, and ſhall be here after more perfyghtlye in the regeneracyon. Here admytteth ſhe nothynge in faith ỹ is prophane & carnal, but cleaueth to

his onlye worde. There shall she folowe his steppes in a much more pure estate, clerelye delyuered from all that is yll.

8 Here is she newe, in that she hath here by his godlye spyrete done of the olde man with his fylthie workes. And there shal she also be newe through his gift, by throwinge away the body of synne with death and corrupcion.

9 Hyerusalem is she called both here and there, or pereable cytie of the Lorde, in that all her cytezens are of one faythe, and there shal be of one glorioufe vnyte and concorde. Here are her dwellers citezens with the saintes, and the houshold seruauntes of God. shall they be both his chyldren and heires together with Christ.

10 ffrom God came she downe, and out of heauen fyrst of all. Neyther out of flesshe nor bloud hath sprong her Christen beleue, but from the gracioufe openinge of the father which is in heauen. That Hyerusalem (sayth Paule) which is fre and our mother, is frō aboue. She is that cytye, whose buylder and maker is God. With none other lawes is she gouerned, but with his eternall testamēt and gospell of peace. With the constitucions of men hath she nothynge to do, be they

neuer

nener so holy and precious. ffor alone she dependeth on God and hys spryte.

11 Of hym is she prepared throughe the gyft of fayth. She is clensed with the fountayne of water in the worde of lyfe to seme a glorious congregacion without blemysh or wrincle. ffrom her sinnes is she purelye washed in hys bloud.

12 And so garnished as a beutifull bryde to her husbande with loue, Joye, peace, pacience, mekenesse, long suffering, and other glorious frutes of the spryte. Upon thy right hande Lorde (sayth Dauid) standeth a quene in a garment of moste fyne golde, compassed with diuersite. But euery man shall not se this her aparell, for it will be rather a rayment of the hartt han of the outwarde body. ffigured was this decking of her at large, in the wonderfull adournyng of the temple and tabernacle of God in the dayes of Moyses and Salomō, whose mistically metyng also he describeth in his cantycles. How maruelous this new Hierusalem will be in the regeneracion', whan she meteth her spouse in the ayre, and how glorious her continuaunce with hym, it lyeth not in vs to declare in all poyntes, considerynge that neyther eye hath sene, nor eare

harde, neyther can the hart coniecture what God hathe there prepared for thē that loue hym. But of this are we sure, that with the glorie of hym she shal be replenished. Here is her estate vnperfight, and there perfight here mortall, there immortall, here sower, there swete, here harde, there pleasaunt, here paynfull, there dilectable, here Godly there inestimable glorious.

13 And as Jhon had seane these wonderfull thinges, and mused muche vpon them a great voyce came vnto hym from ỹ seate of God, declaring ỹ misterie therof. I hard (sayth he) in the middes of this last reuelacīō, as I was in doubt what it mēt, a mighty voyce from the trone of my euerlasting Lorde, saying thus vnto me.

14 Beholde Jhon beholde, and marke it both for thyne owne erudicion, and also for the instruccion of others. The holy tabernacle of restynge place of the euerlastinge God of heauen, is with man in the worlde beneth. Not onely in that the eternal sonne of the Lorde toke vpon hym the shappe of a man, calling it the tēple of hys body, but also in that the soule of euery faythful man is become the habitacle of the holy Ghost. He that loueth me (sayth Christ) obserueth

my

my worde. In hym will both I and my father prouyde vs a restynge place. He that is in loue abideth in God, and God dwelleth in hym.

15 This voyce might Jhon well heare frō the mouth of God in Ezechiel. I wil make (sayth he there) a perpetuall conuenaunt wᵗ man to dwel with hym euermore. My tabernacle shalbe among thē. So that I wyll be their God, and they shalbe my people.

16 ffor why, it foloweth here in this voice, that he hath determined of fauorable loue and mercy to dwel with them, assisting thē here in this lyfe by his spirite, and in the life to come shall he satisfye thē by his eternall presence. ffor here do we se hym in a similitude farre of, there shall we beholde hym lyke as he is in dede, and shall eternall reioyce therein.

17 Here are they hys people through fayth, for Israel is his heritage. There shall they be hys familiare housholde throughe loue, and he their Lord for euer. Here shall they be his chyldren, and he their eternal father. There shal they be hys hepers, Christ beyng the right heper for them all.

18 Thus God hys owne selfe of hys ineffable goodnesse beyng presently wᵗ them,

shall

shall here by his grace, and thereby inestimable benefightes, shewe hymselfe in all poyntes to be their moste mercifull and louyng God. Here doth he strongely assiste them agaynst all temptacions of enemyes. There shall he endue them with full perfeccion and clerenesse.

19 So shall he be their God, that neyther here nor yet there shall they knowlege any other but hym alone. He shall so comforte them here by hys spirite, and there by hys glorioose presence, that neyther shall they here forsake hym, nor there be deuyded frō hym.

20 And this euerlastynge God shall soo wype awaye all teares frō their eyes here, that no vexacion shall make them sorowful nor yet aduersite pensyue. But all maner of slaunders and persecucions, shall they take for moste sufficient consolacion for hys names sake. ffor if he be with them, who can preuayle agaynst them?

21 And after that daye came no wepinges be, where as shall be full Joye wyth immortalite both of soule and bodye. Beholde (sayth the Lorde in Esayes Prophecye) I shall make a Joyfull Hierusalē, yea, and my selfe wyll reioyce there with them.

ffrom

From thence forth shall neyther waylinge nor wepping be harde in her any more.

22 In her more ouer shal be nomore death for it shall be destroyed for euer. Nomore shall mennes consciences dispayre here, but haue Iope in the holy Ghost. Nomore shal they dye through synne, but lyue vnto god by faith. And there shal nomore the rose coloured whore be dr̄oke in the bloud of martyrs. Her tyrauntes shal be closed vp in the stinkyng lake of fyre from the slaughter of them, they than becommynge immortall & impassible. Moreouer than this, he that beleueth in Christ shall neuer dye nor yet come into iudgemente, but passe cleane from death vnto lyfe.

23 Neyther shall there be any sorowe nor crying any more. For all maner of displeasures of the bodye, as powerte, sickenesse, losses, emmyte, veracions, and yl reportes are here paciently borne of the faythfull. And there shall be founde nothinge too ministre any suche occasions. Here is neyther age doubted, nor yet persecucion feared, in them that reaketh death aduauntage, haynge in desire with Paule to be hence and wyth Christ. Nor yet shal be there, where al is in ioye and peace, durable for euer.

24 Neyther

24 Neyther shall there be felt any more
payne. Suche hath bene the constauncye of
the martyrs here that litle haue the tormen-
tes greued them. Eleazarus patiently suffe
red all punyshment. Steuen reioysed to se
heauen open. Andrew wolde in no case be
deliuered from death. Laurentius offered
hys brent flesshe to be eaten. The burnynge
coles were so swete vnto Tiburcius as the
fragraunt roses. So desirouse were the ter-
rible tormentes vnto Vincent, as a mooste
pleasaunt banket. Angelus desired the peo-
ple in Sicilia to esteme ỹ tyraunt his frynd.
What the exceding constauncy was of Jo-
han Husse, & Hieronime of Prage, diuerse
Chronicles mencioneth. And in oure tyme,
George Bainhã in the fyre did neuer com-
playne. Jhon ffrith neuer shewed him selfe
once greued in cõtenaunce. Barnes neuer
moued, as hys enemyes doth report. Peter
ffranke in Colchester songe iopfully to the
Lorde. The .iij. ionge men in Southfolke re
ioysed at the death, with such other manye,
And howe farre they shalbe from paynes
after thys, the great daye of the Lord shall
declare.

25 ffor the olde thynges are past, sayeth
the text. All that afore was tediouse, heauy

and

and fearful to the flesh, is now become easy light, and pleasaũt, through that thei haue learned of Christ. Hys woorde refresheth them in spirite, and is a swete rest vnto their soules. And in the regeneracion shal hũger thurst, werynesse, labour, heate, colde, rayn winde, thonder, earthquakes, with al other discommodites be taken cleane from them. Neyther shall thei haue there nede of meat nor drynke, foode nor rayment, beddes nor buyldinges, feldes nor medowes, welsprin ges nor ryuers, gardens nor vynepardes.

The Text.

1 And he that sate vppon the seate sayd. 2 Behold, I make al thinges new. 3 And he sayd vnto me. 4 Wryte 5 for these woordes are faythful & true. 6 And he sayd vnto me 7 it is done 8 I am Alpha and Omega 9 the begynnynge and the ende. 10 I wyll geue too hym that is a thyrst 11 of the welle of ỹ water

of

oflyke, fre. 12 He that ouercom-
meth, shall inherete al thinges
13 I wil be hys God, and he shal
be myconne. 14 But the fearful
15 and vnbeleuynge 16 and the
abhominable 17 and mur-
therers 18 and whoremongers
19 & forcerers 20 and Idolaters
21 & all lyars 22 shall haue theyr
parte in the lake 23 that bur-
neth wyth fyre and brymstone
24 whych is the seconde death.

The Commentarye.

1 And the omnipotent Lorde whiche sate vpon the eternall trone, concluded thus wt me. Hys holy spirite of promes assertayned my spirite by hys heauenly worde, that all these thynges should be true.

2 Beholde (sayth he) I will make all thinges freshe and new. Heauen, earth, the sea, and the vniuersall erthe of peace, I wil delyuer from all corrupcion. I make al pure, cleane, holy, immortal, vncorrupt, impossible, clere, heauenly, spiritual, and glorious.

Neuer

Neuer more shal thei be as they were afore whan they were yet olde. Neuer shall be more eatyng nor drynkyng, wyuynge nor bāketyng, trauelyng nor sleping, nor other suche doynges pertaynyng to the corrupti-ble lyfe. The rightouse shall than shyne as the red fyre sparkes. So bright as the sunne shal thei be in the kingedō of theyr father.

Thus hath the Lord here moste marue-lously described vnto Jhon, & by hym vnto vs the mistical sabboth of hys people here and the eternall Sabboth after thys lyfe, commaundyng hym to registre it, as folo-weth. Muche to and fro hath bene amonge the schole doctours and is yet to this daye, whether the saued multitude shall reygne here vpon earth with Christe, or abone in heauen after the iudgement day. Which is easye to be perceyued, if the scriptures be truly conferred. Therfore serche diligently the scriptures, for they beare witnesse of all truthe. Christ hath in Matthew that they shalbe than as the Aungels are now in hea-uen, whose office is both to be here & there. And so much ẏ rather ẏ they shalbe as thā all one. So well shall the earth be newe as the heauens. And nedes it must be to some purpose. Neyer wolde Esaye & Peter haue

sayd, that rightousnesse should dwell in the if they should not occuppe them both. It is sayd here also that the newe Hierusalē shall come doune from heauen. But not so that it shall not vp agayne. ffor Christes electes shalbe where as he is. When they shalbe vpon the earth, no lette nor impedimēt shal they haue to be also in heauē, bothe they beynge one. Such agylite and perfeccion shal be than in their bodyes as is now in ỹ glorified body of Christ, or in the spiritual nature of the aungels. Whiche are now here now there. And whether they be here or there, alwayes they se God, and are neuermore absent from hym. Many scriptures myght be brought into declare this matter more at large, but it wolde axe much tyme. What mutual felowship, heauenly ampte and glorioūse pastyme wil be betwixt them and the aūgels at that daye it farre passeth all capacytes to diffine. I coūsail to man to be curioūse in the serche of so high mistcries as this here is one, without ỹ feare of God least he ouercommen of their exceding brygh tnesse, be throwen into most depe errour and blyndenesse of the spyrete. Rather submitte your weake iudgemētes with Paule confessing Gods secrete coūsails to be vnsercheable

serchcable, and hys wayes past fyndynge out. Seke here onely to be renewed, & than shal ye be sure there to fynde thē. ffor there shall hys seruauntes be satisfied with the plenteousnesse of hys house, and with the habundaunce of hys eternal pleasures. ffor he hath ynough in hys towres for all mē. He that hath a desyre to know ỹ one church from the other, and the true from the false, maye here do it wel by conferring of them together. Let hym considre by that is sayd here afore, that this is holy, the other blasphemouse. Thys is newe, the other is olde, for Cain was the elder brother. This is called Hierusalem, the other confuse Babylō. This came doune first from heauen, the other rose out of the bottomlesse pytte. This was soberly prepared to her spouse, the other apareled her self rashly lyke an whore for none other rule folowe they but theyr owne tradiciōs. This hath but one husbād, she hath done whoredome with many kinges, by many false worshippinges. Thys for her mekenesse is cōmended of God, the other proudely boasteth her self through hyr tradiciōs, merites, & deseruinges to be a ryche quene. With many such other.

4 And the Lord (sayth saint Jhon) which worketh all thinges by his onely woorde & commaundement, sayd thus vnto me. Empresent first in thy hart that I haue here shewed the, & thā leaue it in writing to the instruccion of those that shal folowe the.

5 And if thou will knowe a reason why thou shalt thus do, take this strong sentēce with the. I assure the so truly as I am god that the woordes whiche I haue shewed in this present Reuelaciō are effectually most saythfull and iuste. In no maner of poynt can I breake promes, nor go frō the worde that I haue once spokē. Both heauē & earth shall passe ouer, but not one iote of my wordes shall passe vnfulfilled at theyr times appoynted. The worde that goeth oute of my mouthe, shall not returne whome agayne voyde, but shal both accomplish my wyll, & prosperer the thing I sent it for. Medefull is it therfore that all men beleue, ỹ I shall fulfill the couenauntes here promysed.

6 More ouer than this, the sayd heauēly Lorde sayd thus vnto me, to put me clerely out of doubt.

7 It is finished and done alredy. Be thou assertayned that my worde is my dede. In the beginnyng I spake but the worde, and

all

all thynges were created, heauen, earth, the lyght, the firmament, the Sunne, & Moone the fowles, the fyshes, the beastes, & laste of all man. Whatsoeuer I saye therefore, ought to be beleued as nowe done in dede, be it to the righteouse or dampned. For all thynges are present afore me. In token wherof, the prophetes and fathers vttered theyr prophecies of thinges to come, in the tyme past for the more part, for the sure certente of them.

8 And take these my wordes so muche to be the more certayne, that I whyche haue made those promyses, haue all thinges in my power. I am the first and the last, figuratly comprehēded vnder Alpha & Omega the first and the last Greke letters, as a knowen trope to the Grekes, vnto whom thys reuelacion was fyrst written. For no God was there before me, nor yet shalbe after me. I am God from euerlastyng & worlde without ende.

9 I am he that hath begonne all thinges I am he agayne that shall fynishe them. I am alone and there is none other God but I. I slee, I quycken, I smyte, I heale, I set vp, I put doune. Through me doth kinges raygne, & euery mānes ende is in my hāde.

Wherfore it is reason ye they haue recourse vnto me.

10 I am that fresh fountayne that Esaye speaketh of most hyghly necessarie to them that will lyue. Verely ye all shal be fynde me, that seketh me in fayth.

11 To hym that is a thyrst or desierouse of rightousnesse will I geue to drynke of ye plenteouse welspring of the wholsome waters of lyfe. And that wyl I do frely without price or payment eyther of Masses or merytes, dead suffrages or deseruynges. Caste out your money nomore for ye thyng that fedeth not, spende nomore trauayle aboute the thinge that helpeth not. Come vnto me all you that laboure and are loade and I shal refresh you. So desierously seke vnto me your God as the hart seketh to the brokes of water. For with me is the welle of lyfe euerlastyng, with my pleasaunt ryuers shall I content your good appetytes. The water of this fountayn is the verite & fweteneffe of Christes spirite, refreshynge the soule here with hope, and there with the lyfe euerlastyng. In this lyfe is felte but a taste of it, in the world to come shal ye thyrst be satisfied. Here is it but an hart springing vp towarde lyfe, there shall it be in full

course

courſe and neuer fayle. Here are obtayned but ſmall droppes of it, there ſhall it be had in full plentcouſneſſe. The Philoſophers for their wiſedom, and the Phyſicianes for their conning loketh for greate rewardes. The byers and ſellers in the tẽple, ſet their wares at a greate prpce, yet are they but ſtynkyng waters, and not able to reſtrayn the thyrſt, But this is free without paymẽt through Chriſt, and contayneth healthe in habundaũce. Not oure good workes (ſayth ſaynt Auguſtin) but hys owne free giftes doth God croune in vs. This muſt be ſought for. ffor onely ſhall he obtayne it, that thyrſteth after it. Onely ſhall he haue that areth, and he fynde that ſeketh.

12 He that hath done on a Chriſten warrioure, to fight agaynſte the deuell of theſe darkeneſſes, and ſo manfully doth his part that by fayth he ouercommeth hym, & hath the full victorye ouer him in Chriſt, he ſhal be ſure to poſſeſſe all theſe thinges, heauen, earth, the new Hieruſalem, the lyuyng waters, and to haue his full deſire in the ioyes to come. Wonderfull is this promes. No kyng nor Emprour, prieſt nor prelate, Turke nor Souldane, can graũt ſuche wages.

But who shall obtayne theim? None other than fighteth lawfully, working, according to the rules & examples of faythe. Neyther he that masseth nor senseth, processioneth nor holy watereth, nor yet he that buildeth churches. For those workes the scripture commaundeth not.

13 Besydes this promysed reward (saith the Lord here) I will be hys God in dede, according to my former couenaunt, and he shall be vnto me as my naturall sonne. So louyng will I be to hym, as the mother is to babe borne of her body, whome she can neuer forget. So merciful as the naturall father, that pytyeth hys owne chyldren at the very hart. Example by the vnworthye lost chylde, whome I both louingly receyued and swetely embraced in myne armes. Yea, I both clothed him & fedde him wyth the best, as a sonne full dere vnto me. And of this lete hym be sure, which hath me for hys father, that I shall geue hym Christ to be hys brother, and wyth hym all thynges necessarye, constitutyng him my perpetual heyre. Thys fatherly couenaũt was playne vnto my seruaunt Dauid, for whome I set vp mercy for euer.

14 But farre otherwyse wyll I do by the other

other sort, which neyther wyl seke the liuing waters or haue desyre to the scryptures, nor yet kepe the holde I haue put them to, which is their Christen profession, but towardlye leaue it vnto the enemyes, the Serpent, the beast, and the false Prophete. As are these which folowyth here in their course. Ffyrst of all the fearfull towardes or false harted Christianes. Whom the holye ghost calleth here afore neyther whote nor colde. At a tyme they beleue, but whan anye trouble cometh they go cleane from it. These doubt the losse of their goodes, the hinderaūce of their names, and the harme of their bodyes, and so are they not worthy of Christ. Such were Ananias and Saphira with manye other more sens theyr tyme. These trust not in the Lord as doth Jpon, which neuer remoueth.

15 Next are the vnfaythfull hipocrytes, which neyther beleue the promyses nor yet feare the threateninges of the Lorde. These make Gods commaundemētes of no value for their owne tradicyons. With beggerly ceremonies clogge they the people, and as the blynde they leade the blynde into the ditche. Neyther wyl these enter into the kingdome of God, nor yet suffre other to entre. Such were the pharyseys and saduces with

monkes, chanons, and frers succedinge in their wicked examples.

16 After them folowed the cursed obstynates or abhominable blasphemers, whiche knowinge the verite, dothe not onlye abhorre it, but also with most spyghtfull cruelnesse persecuteth it. These are the swine that treadeth perles in the myre, and the dogges that turne agayne to devoure. Unpossyble is it for these agayne to be renewed to repentaunce, thus castinge at their tayles the graces of the spirite so frelye offred them. Suche were Annas and Caiphas with oure execrated bishoppes, suffraganes, chanōs, parsons vicars, with all the priestes of the same wicked zeale.

17 The unpytefull murtherers, are also the same bloudthurstye prelates, those Capnes, & these bopstuouse Nemrothes that neuer wil be satisfyed wyth the slaughter of innocentes. No cruell Antichriste after Johan Wycleues tyme dyd so spyghtfullye persecute the verye of Christe in Englande, as dyd Philyp Repingedone, made than of a false brother or periured christiane, byshoppe of Lincolne. The graunde captayne of this madde mustre is ỹ proude bishop of Rome the prepostereuse vycar of the lambe, and

the

the vnworthye successoure of Peter in that he hath not yet put vp hys swerde. Of the same sort also are all those cruell princes and vnmercyfull magistrates, that applieth their auctorytes, powers, and offyces vnto the same myschefe. Suche decepthfull rauenours and abhompnable bloudsheders the mercyfull Lorde abhorreth euermore. Of this numbre was Pharao and Herode, with innumerable tiraunte sens, which to rehers se in order were to longe.

18 The fylthye whoremongers are those holye spyrytuall Ammonites which hath cõsecrate them selues vnto Moloch in the fyre of fleshlye cõcupyscence. ffor euer haue they forsworne godlye marryage, to make dayly sacryfyce to the deuyll in buggerye and other carnall beastlynesse. The most hyghlye esteemed vertue of that generacyon, is to haue no wyues. Neuer commaunded I such fylthye vowes (sayth the Lorde) neyther came it euer in my thought, to make Juda synne with such abhominacion. ffor the oft breakinge of theyr othe, professyon, and vowe it is no matter, so longe as they make the rekenynge amonge them selues. Innumerable is the swarme of these letcherouse locustes of Egipte. Euerye where are their frutes seane, all the worlde ouer.

19 Some

19 Some expoſytours take the ſorcerers here mencioned, for them that with charmes and ſubtyle witche craftes deceyue the people. And ſome ſuppoſe them to be ſuche as hath practyſed poyſons to deſtroye men with. And both may be well. For neuer were Pharaoes cõgerers nor Jeſabels apotecarpes more expert, than they are in their daylye feates, to deſtroye both bodyes and ſoules. Wonderfull are their practyſes both wayes, all the cronicles ouer. Marke the legardemayne of Anaſtaſyus the ſeconde, Siluester the seconde, Bonifacius the.viij. Benedictus the.ix. with Hildebrande and ſuch other, beſydes Barichu and Simon Magus in the Scripture. Marke alſo howe Johan the.xxiij. cauſed Marſilius a Phyſytiane of Parma to poyſon his predeceſſours called Alleyander the fyft, with a great ſort more of that practyſe, as n. ẽcioneth Baptyſta Panerius.

20 The Idolatours are they that worſhyp after anye other ſorte than the Lorde hath taught and commaunded in the ſcryptures, or that beleue in anye other than in God, which wyll haue his glorye geuen to none other. Not that ſhall thou do (ſayth he) that ſeemeth good in thy ſyght, but that I commaunde

maunde the that do onlye, neyther makinge it moze noz yet lesse. Of this sort are they that obserue dayes and monethes, tymes & yeares in bondage. So are all they whiche prayeth to the saintes departed, offreth to Images, kysseth the relyques, heareth masse without vnderstādynge, worshyppeth their Sacrament (as they call it) in their masspnges and processyons, with such other abhominable superstitions.

21 And fynallye the vnshamefaste hypocrytes are they, which ministre errours in hypocrysye forbyddynge both mariage and meates, and tellynge that Christ is here and there, so blemishynge the Christen relygion. They are also those blasphemers which calleth the scryptures heresye, and slaunderously report the poore fauerers therof. These are the naturall chyldren of the deuyll. Suche a one was Tertullus the oratoure that accused Paule of sedicion, and so were the byshoppes and prestes that waged the souldiours after Christes resurrection, to saye that hys disciples had stolen hym awaye by night.

22 All these with such other execrable sectes (sayth the Lorde vnto Johan) shall haue their iust porcion in the soule stinkynge lake that horrybelye fometh vpwarde with fylthye

thye fyre and brymstone. With the deuyll and his aungels shall they dwell for euer.

23 Thus the wicked (sayth Dauid) forgetting their Lorde God be turned into hell, with perpetuall confusion. The fyerye flonde that shall go before the iudge, wyll swallowe them vp cleane.

14. And this is without fayle the the seconde death, or damnacion both of soule and body. The perpetuall shame and reproffe, as Danyel calleth it, that shall neuer be recouered. Not onlye the abhominable homicides, Idolatours, and whoremongers shall haue this stynkinge rewarde, but also the fayntharted hipocrites, the vnfaythful sorcerers, and the execrable lyers with all their aduoute.

The Text.

1 And there came vnto me, 2 one of the seuen aungels, 3 whych hath the seuen vyalles full of the seuen last plages, 4 and talketh wyth me, sayenge. 5 Come hyther, I wyll shew the, the bryde, the lambes wyfe. 6 And he carried me awaye in the spyrite

ſpyete to a great and an hygh mountaine, 7 and he ſhewed me the great cytye, 8 holye Hyeruſalem, 9 deſcendynge out of heauen from God, 10 hauynge the bryghtneſſe of God. 11 And her ſhynynge was lyke vnto a ſtone moſt precyouſe, 12 euen a Jaſpar, cleare as cryſtal, 13 and had walles great and hygh, 14 and

14, and had. xij. gates, 15 and at the gates. xij. Aungels, 16 and names wrytten, 17 whyche are the. xij. tribes of Israel. 18 On the East part thre gates. On the North syde thre gates. 19 And towardes the South thre gates. And on the West syde thre gates. 20 And the walle of the cytye had. xij. foundacyons, 21 and in them the names of the lambes. xij. Apostles.

The Commentarye.

1 And as I was yet styl Jopouslye marueylynge (sayth saynt Johan) at this most frendelye communicacion and wonderfull mysterye of the Lorde.

2 The resorted vnto me verye louenglye, one of the seuen aungels mencioned here afore. Which aungels hath committed vnto the at the Lordes pleasure the seuen vials of his wrath, contaynynge the. vij. last plages of the worlde.

3 Come

3 None other are these aungels, but the decreed purposes of God, vttringe his iudgmentes against cursed Babylon at their tymes appointed, as we haue sufficiently declared in the. xv. and. xvi. Chapters afore. One of them sent the Lorde vnto Johan, to describe vnto him at large the glorye of the newe Hyerusalem, lyke as he dyd afore, the confusyon of Babylon. ffor onlye was this inspyrete as here after foloweth.

4 This Aungel (sayth he) familyarly commoued wyth me. This inspyred purpose of God moued my hart, my mynd, my wytte, reason, vnderstandynge, and remembraunce wyth the other powers of soule to make me preuye of this secrete mysterye, necessarye to be knowen of the faythfull.

5 Come hyther (sayth it spyrituallye vnto me) leauynge at this tyme behynde the all suche consyderaciõs as thou hast of nature. Certenlye wyll I manifest vnto the, to the syngular comfort of manye other, what tye beutifull Bryde is, whiche is the vndefyled spouse of the lãbe Jesus Christ. Thou shalt well percepue her by the gyft of faythe, to be farre dyfferent from the rose coloured whore ꝑ thou sepst afore. Thou shalt knowe here, her estate, bewtye, behauer and aparel.

For that maketh God open to his louers which he hideth vnto other in parables.

6 Than toke he me vp in the spirite (sayth Johan) and so carryed me cleane awaye, into a mighty great and exceedinge high moũtayne. The contemplacion of this heauenly misterye, so occupyed my mynde, that clerely I was I taken from the remembraunce of all worldly fantasyes, and thought my selfe rapte vp with Paule vnto the thirde heauẽ. Sittinge solytarye alone (as did Hyerempe) I was lyft vp aboue my selfe. With Enoch and Helyas I thought my selfe taken from the worlde, so great was the mysterye.

7 Anone this spyrytuall messenger shewed me a great godlye cytye. I was in remembraunce of the trewe congregacion of God, cõpact togither in the vnite of one perfyght christen faith. And this was not the olde Hierusalẽ, builded longe a go of Melchysedech, as testyfyeth Josephus. For that was ful of synne, ignorannce and blindnesse. She slewe the prophetes, and stoned them vnto death that were sent vnto her. She dysdayned also to receyue her owne Lorde, whan he came to her of good loue.

8 But this is all of an other sort, perfyght Godlye, and faythfull. Yea, this is aboue al estima-

estimacion holpe. Not for the outwarde sa-
cryfyces, which were but shadowes of thin-
ges to come, but for the eternall redempciō
that came through him, whiche offered hym
selfe vnto God the father wythout spotte.
9 Not made by mans hande was this ho-
lye Hyerusalem, nor yet after thys maner
buyldynge. ffor it yssued out of heauen, and
so came doune from God the father of
light, of whome onlye is all that is good
and perfyght. Great is this cyrye, not onlye
in that it is the possessyon of the great kinge
of all, but also in that it is hyghest in dygni-
te before hym, and spredde the worlde
ouer.
10 Glorpouse is it also, blessed, spyrytuall,
and heauēly, hauinge the inestimable bright
nesse or wysdome of the omnipotent God,
her lyght is the lambe Jesus Christe, and
his worde the lanterne to her very fotestap-
pes. Indued is she here with the graces of
spirite, and after this shal possesse these bene-
fyghtes of immortalyte. Lyke shall she be to
her spouse in his latter aperaunce, and shall
see God as he is in dede, whan she is lyke
fashyoned to his glorpouse symilitude.
11 And this her shynynge lyght or wisdome
in the spirite (saith the aungel) was lyke vnto

a stone, most orient and precious. For more precious is the verye thā golde in his most pureness.

12 And of all thinges in the worlde most ryghtlye myght it seme to be compared to a fyne Jaspar, resemblynge a pure cristall in clerenesse. For not onlye is it here in fayth clere as the cristall, high, incomparable, and inestimable. But also in the regeneracion it wyll be to the eyes of the glorysyed saintes, as the greue Jasper, most amiable, freshe, & desyrouse. The doctrine of the Lorde is here al pure, expellinge the darkenesse of errours and lyes. He that folowyth me (sayth Christe) wandreth not in the darke, but shall haue the light of lyfe. And there shal neither their eyes be sore, nor yet their syght bleared by anye impediment, but they shall be made able to beholde hym face to face, beinge of most estimable brightnesse.

13 The walles of this cytye betokeninge the manifolde strengthes of God, were inestymable great and high, maruelouse and glorioule. Great is the Lorde (sayth Dauid) and mighty is his poure. He compasseth his people rounde about from this tyme forth and forever. A walle of fyre is he vnto Hyerusalem, and a defence of stele vnto Juda.

Their

Their keper, protectour, sauer, and defender is he, most stedfaste, perfyght, constaunt, & sure. Stronge is the cytye of Sion, for the sauer is both her walle and bolwarke.

14 Twelue gates hath this cytye to open and to spare. Yet is there but one openinge vnto them, which is Christ. Diuerse are thei called, for the diuersyte of naeyons, peoples, languages and kinredes ffrom al quarters of the worlde rounde about, cometh people to Christes congregacion, yet entre they not but through him. No man (sayth he) cometh vnto the father but by me. I am the doze in to the shepefolde. He that entreth in by me shall be saued.

15 Twelue aungels are set at the gates of this cytye, which are both the aungels in dede, and the godlye preachers spyrityed by them. The aungels of the Lorde (sayth Dauid) pitched their tentes rounde aboute those that feareth hym, to preserue them. Watchemen hath he set (sayth Esaye) vpon the walles of Hyerusalē to preache his glorious name. So that it is nowe become inexpugnable. The deuyll wyth his whole armye cānot preuayle agaynst it. None is he able to plucke out of his hande.

16 Names were gloriously written ouer

the gates of this citye. And none other were they but the names of the. xij. trybes of the childrē of Jsrael. As are Juda, Rubē, Gad, Aser, Neptalim, Manalle, Simeon, Leui, Jssachar, Zabulon, Joseph, and Beniamin. ffor this consyderacion were their names there in syght, and none other.

17 Onlye was the heryptage promysed vnto Abrahams sede. Onlye commeth saluacion frō amonge the Jewes. Christ was the one lye sede of Abraham, and we are now become the chyldren of promes in hym. Jn the scripture are their names regestred. And not the names of them alone, but of so many els as haue brought vnto vs the trewe worshipp of God. As were Moises, Samuel, Dauid & Helias, Elaye, Hieremie, Ezechiel, & Daniel, with the. xij. inferioure prophetes. Joh Baptist, Joseph, Simeon, and suche other ffor the numbre of. xij. is a vniuersal numbr comprehendinge all.

18 Vpon the east part of this beutifull citye were. iij. gates. So were. iij. gates also vpo the noxth syde.

19 Towardes the south were. iij. gates. An on the west syde. iij. gates, to perfourme v the numbre of. xij. Suche a citye is the trew churche of Christ, as is spred ỹ worlde ouer

Wh

What so euer they be that wyl reproche vnto this cite, which waye so euer they come, necessary is it for thē, to entre into it through an onlye fayth in the father, in the sonne, & in the holye ghost. Behouinge is it (sayth Paule) for hym that wyll resort vnto God, faythfullye to beleue. Through fayth haue we entraunce into his fauer. Baptyse them that beleue (saith Christ) in the name of the father & the sonne, & the holy ghost. Exceding great is the multitude of those iust beleuers, which hath commen from these.iiij.quarters of the worlde, and hath entred into this cite through this fayth. Verye manye shal come (sayth the Lorde) from the east and the west (which includeth the other.ij.partes) & shall sit with Abrahā, Isaac, & Jacob in the kingdome of God. Frō the east come the Jewes, inhabitinge the myddle part of the worlde. From the.iij. out quarters els, as are Asia, Aphrica, and Europa, came the gētiles, & after this sorte through one faith in the trinite, became one cite of the Lorde haupnge. xij. ye gates. Prefygured was thys in the passage of the chyldren of Israel out of Egypte. In the wyldernesse of Synay as the Lordes commaundement, were the tryhes of Juda, Isachar, Zabulō with their hostes

of a.C.lxxx.and syx thousande and.iiñ.hundreth vpon the east syde. Ruben, Symeon, and Gad with their armyes of a.C.li.thousande.iiñ.hundreth an syftye, vpon the south syde. Ephraim, Manasse, and Beniamin vpon the west part, with their.C.x.viñ.thousande and one hundreth. Dan, Asser, & Neptalym vpon the northe with their.C. and.lvij. thousande and.vi.hundreth also. Where as the tribe of Leuy was onlye appointed to mynistre in the tabernacle of witnesse in the middes of the hostes, and therfore was not at ỹ time nũbred among ỹ childrẽ of Jsrael. 20 ffynallye (sayth the aungel) the walle of this beutyfull citye (whiche is the poure of God vnto saluacion for them that beleueth) hath.xij.strouge foundacions surelye couched vpon the vnmouable & harde rocke Christe. ffor vpon hym was the Christen churche fyrst grounded. Adam, Noe, Abrahã, Moyses, Dauid, Helias, and Johã Baptist, with all the other fathers and prophetes builded vpon him, though they were longe before hym. ffor all they trusteth surelye in the promyses that God had made them in him. All they bepnge vnder the cloude dyd eate of one spirituall meãte, & dronke of one spirituall rocke folowinge thẽ in the flesshe which was Jesus Christe. No man can laye anye other foun-

foundacion than is laped all readp, whiche is Chriſt Jeſus.

21 Upon thps one foundacion perpetuallp ſtronge and durable, were laped theſe xij. foundacions agrepng to theſame. And in them were the names of the lambes. xij. Apoſtles or faythful meſſengers. As Peter, Jhon, James, Andrew, Philip, Bartelmew, Thomas, Matthew, James, the leſſe Symon, Thaddeus, and Mathias. Theſe are figured in the. xij. ſtones that Joſue rapſed vp in Galgala for a remembraunce of the drpe paſſage of the chyldren of Iſraell through Jordane. So are thei ſignified alſo vp the. xij. other ſtones wherewith Helpas in the mounte of Carmelus made an aulter in the Lordes name. The ſure grounde of theſe found acions was, that Chriſte is the ſonne of the lpupng God. Upon this buplded all thep both in thepr preachinges and wrptinges All one with thps was ỹ fayth of the Prophetes, whiche beleued ỹ he was the lambe that ſhould take awai the ſinnes of the worlde. ffor thep inquyred the waye of ſaluacion, thep ſerched for the ſaupnge health. Wherin thep proue them ſelues the lpupng ſtones of this ſpirituall bupldpng. Thus vnto one ſure grounde of faith exte-

ded the beleues bothe of the Apostles and Prophetes. Now are ye cytezens with the sayntes (sayth Paule to the Ephesiās) buil ded vpō the sure foundaciō of the Apostles and Prophetes, Jesus Christ beyng ẏ fast corner stone. ffor thys cause are that the Apostles put here before the Prophetes, ẏ we reading their prophecyes, should vnder stande them after the Apostles doctrine, & so deduce them both vnto Christ. And for thys consideracion are they here called the lambes Apostles, that they haue in all their instruccions & writtinges vttered nothyng but that they haue receyued of hys wonder full, ryche, and plentcouse habundaunce. Besydes all this, not only are these. xij. here named, to be taken for the. xij. foundacions and none other. ffor than shoulde Paule be excluded, which laboured more than all the rest. So should Barnabas, Silas, Lucas, Agabus, Judas the rightouse, Johan that was called Marcus, with many other. But so many Godly ministers are of that sorte besides them, as hath bene of the same faith spyrete, and doctrine. ffor ye must considre ẏ xij. is here a vniuersall numbre as in other places, and betokeneth all the whole felow shyp, thei holden for the principals for that they

they were preſent wpth Chriſt.

The Text.

1 And he that talked with me 2 had a golden rede 3 to meaſure the cytie with all 4 & the gates therof 5 and the walle therof. 6 And the cytie was buylde foureſquare 7 and the lengthe was as large as the bredthe of it 8 and he meaſured the cytye with the rede .xij. thouſande furlonges. 9 And the lengthe & the bredth 10 and the heygth of it were equal. 11 And he meaſured the walle therof, an hundred and. xliiij. cubites 12 after the meaſure of man, which the aungell had.

The Commentarye.

1 And the Aungell (ſayth ſaynct Jhon) of ſette purpoſe of the Lord, which commoued thus with me in ſecrete miſterye, had a meaſure al of golde in his hãde, in ſimilitude of

a rede

rede, not all vnlyke vnto theym that talked wyth Ezechiel and Zacharie, in mistery also.

2 And with thys golden rede, whiche is the pure worde of God, dyd he take measure both of the cytye it selfe, and of the .xij. gates therof, and also of the great mighty walle of the same.

3 The determinate purpose of the everlastyng buylder, measureth all thynges concernynge hys churche, accordynge too hys vndefyled Scriptures, which are the right rule of fayth and the rodde of righte ordre in hys kyngedome. Whatsoeuer they be (sayth both Paule and Dauid) that lyue accordyng to thys rule, mercye and peace be vnto them, as vpon the Israel of God. Not onely is this measuring rede precious in it selfe, but also as golde in the fornace it is dayly tryed a fresh, through e manye troblouse aduersitees of them that hath vnfaynedly set handes vpon it. Diuerslye measureth this rede of the spirite in the cytye, in ye gates, and in the walle. For dyuerse are the giftes of the holy Ghost in one congregation of the Lorde. Vnto euery one is geuen a grace accordyng to the measure of fayth. Some hath he constitute Apostles, some,

some

some Prophetes, some Euangelistes, some Pastours and teachers to the necessary edi ficacion of Christes mistical bodye. ffor here by the cytye is ment the whole congre gacion of Gods electes, perfightly Joyned together in one true belefe.

4 By the gates, the godly preachers and cõsaylers, by whome Christ openeth vnto hys kyngdom.

5 By the walle, the mighty power whiche he hath committed to the Aungels or spre- tes of heauen to kepe thē, to the godly prin ces and magistrates here to defende them, and to other true ministers to holde theim stylle in rightousnesse. All these must be mea sured. They must be brought to the touche stone. The scripturs must try of what spret they are. If they agre not to this measure, they pertayne not to the cytye of God. But they are that salt vnsauery that is no better worthe than to be throwen forthe of men, and those vnprofitable seruauntes whome the Lorde shall caste into exterioure darke- nesse.

6 And as concerninge the fashions of thys cytye, buylded all foure square, all foure sydes thereof beynge of lyke length and bredeth.

7 No

7 No longer nor broder was it vpon the eastside than vpon the northside, nor vpon the south part than towardes the west. But equal it was euery way, towardes al quarters of the worlde. And as it was in length and bredth, so was it in heyght. Which signifieth not onely the perpetuall stabilite or sureneſſe of the true Christen faith, the lord euermore preſeruing it, but also ỹ the faithfull beleuers of one quarter of the worlde, are so hyghly accepted vnto hym, as of an other. So largely doth he rewarde them of the east that truly beleueth in Christ, as of any other quarter els, & so hyghly doth he esteme them. So dere vnto hym are those good Christianes that dwell amonge the Saracenes, Turkes, & Jewes, as are they which dwell in the middes of Christendō. So precious ỹ lye sicke in the spittle house, as they which pray in the tẽple. Noe foūde grace in the sight of God, whā all ỹ world els was wicked. Loth was iudged righteous in the middes of the filthy Sodomites. And so are many yet to this daye, amonge the Idolatours and superſticious Pappistes. Styll are there lambes amōg wolues, cleane wheate among tares, & good fyshes amonge euyll. Job was a companyon vnto

the

the dragons and estryches. Esaye dwelt amonge pll tonged people, Ezechiell in the middell of a frowarde housholde. Sayncte Paule commended the Philippianes, in that they shone amonge the peruerse generacion, as lightes in the firmament. Neuer is God any parcyall accepter of persones, but amonge all peoples, he that in hys feare worketh righteousnesse, is accepted vnto hym, whatsoeuer he be. Thus are they in length, bredth, and heygth, spyritual, godly and heauenly through hys woorde.

8 Moreouer thys Aungell measured the cytye with the golden rede, and it was in compasse. xij. thousande furlonges. Which signifieth Christes kyngdome to be so large euery waye, that it teacheth the whole earth ouer by hys worde and promes. The sounde of the Apostles preachynge hathe gone out into al landes, and theyr doctrine into the endes of the worlde. ffor. xij. euermore in the scripturs is an whole perfight nũbre, and a thousand a vniuersal summe, as we haue here noted afore. No mã ought in thys heauenly worke superstitiously to obserue the numbres, but rather to seke dyligently to vnderstãde the godly misteries that they comprehende.

9 The

6 The greatneſſe of a cytie is to be conſi-
dered to the multitude of ỹ dwellers therin
Than who can thynke Chriſtes congrega-
cion ſmall, meaſuringe it by the ſcriptures
from the firſt begynnynge of the worlde to
the latter endyng. A furlonge is the eyghte
part of a myle and contaynneth a hundreth
and .xxv. paſſes, which is in length .vi. hun-
dreth and .xxv. fote, and here it betokeneth
the continuall courſe of laboure and payn-
full ſufferaunce in the kyngdome of Chriſt
after ſaynt Paule. They that ronne for the
wager in this courſe, laboureth not for a
thynge vncertayne. But for an incorrupti-
ble croune, they holde their bodyes in ſub-
iection to the ſpyrete. Suche are the inhaby-
tours of thys cytie, whoſe numbre is great
whole, and perfight, vniuerſally taken. O
Iſrael (ſaith Baruch) how great is ỹ houſe
of God and how large is the compaſſe of
hys poſſeſſion? Exceedynge great is it and
hath none ende, hygh out of meaſure & can
not be ouer reached.

10 The heygthe of thys cytye from the
foundacion, was all one in meaſure wyth
the lẽgth and bredth. For euery way was
it equal and ſquare is compaſſe. Rounde
about was it ſtrong, mighty, and ſure, the

gates

gates of hell in no wyse able to preuayle a-gaynst it. Upon euery part faythfull, per-fight, & godly, seeyng those thynges onely whych are aboue where Christe is sittynge at the ryght hande of God. Yea, all spiri-tuall, hygh, and heauenly are they, hauing their dayly conuersacio not here but in hea-uen, from whēce they wayte for their sauer Jesus Christ. So high also is the spryte that gouerneth thys congregacio in rewarding as it is eyther large in geuyng, or longe in continual worcking. Neuer had Jhon seane the heyght, bredth and length of this won-derful cytye for our vniuersal comfort, had he not ben rapsed vp by the secrete purpose of God into the mountayne of this spryte, inestimable hygh and great.

n After this measured the Aungell the walle of thys cytye, and it came fulyy to an hundred and .xliiij. cubites, which is .xij. ty-mes .xij. in numbre, as we had afore here in the .vij. and .xiiij. Chapters. And it compre-hendeth the whole numbre of the elect mul-titude, onely for the vniuersal perfightnesse therof. A cubyte after the common sorte is in length but a fote and an halfe, but after the course of Geometrie it is syx tymes so muche, which commeth to .ix. fote instlye.

Now an hundreth and .xliij. cubites wanteth after the firſt reckeninge. CC. ſ. ix. fote of a furlonge. And after the rules of Geometrye, it palleth not .xlvi. fote more than ij furlonges, which ſtratcheth nothyng towardes xij thouſande furlonges. Therfore we maye not here reken the cubytes wyth the furlonges after a worldly ſort, but we muſt ſpiritually meaſure them accordynge to the ſcriptures. So that they may agre together after the meanynge of the miſterye, the courſe with the gifte, and the worckyng with the power. The cubyte of a man is ye fore part of hys arme with the hande, & it betokeneth here in miſterie Jeſus Chriſte, which is the ſtrong arme of the father. To whome is the arme of the Lorde knowen (ſayth Eſaye & Jhon) or who perceyueth ye power of his worde? Suche myghte (ſayth Marie) ſheweth he in his arme, as wil ſcatre abrode his obſtinate enemyes. That hande is he, wherwith God created al thinges in the beginning. In this arme hath he redemed hys people, the poſteritie of Jacob & Joſeph. With this hãde preſerueth he thẽ in the lyfe that can not fayle, whome ye enemyes hath marked out vnto cruell death. Through the myghtye power of this arme

ſhall

shal most terrible feare & drede light vpō ȳ wicked at the latter daye. After thys cubyte must they be measured, whiche are of thys spirituall buyldyng, specially they that are the walle thereof, as the godly preachers, princes, magistrates, and other lawfully ministers. Agreable to his doctrine ought their conuersacion to be in all poyntes. As hys true ministers should they shewe them selues in mekenesse, knowlege, longe sufferaunce, in loue vnfayned, in the woorde of truth, in the power of God, by the armour of righteousnesse, and so forth. Necessarye is it for them to do on Jesus Christ, and to walke worthely in theyr vocacion, obseruynge the vnyte of the spirite in the yoke of peace. As the chosen, holy and welbeloued, of God to take vpon theym a tender ryte, kyndnesse, lowlynesse, softnesse, swifte forgeuyng, with other frutes of the spirite, acknowleging alwayes Christ for their only wisdom, righteousnesse, & redēption, for their keper, sauer, & stronge bulwarke of defēce. Thus in this spirituall reckeninge is it to be considered, that by the furlonges is ȳ cytye measured, and by the cubytes the walle, the furlonges comprehendyng them that haue wonne in the true course of a chrysten lyfe,

and the cubites them that haue iustly mini-
stred the power of Christes worde and do-
ctrine. Some wryters haue taken the one
sort here for marters, for valeauntly perfor-
mynge their most sharpe course, and the o-
ther for them that haue peceably rested in
Christ. But I am contented here with my
coniecture, considerynge there haue bene
marters in both the afore named degrees.
And as for the vnequalnesse of lēgth in the
furlonges and cubytes, it onely respecteth
the persones or peoples, amonge whome ỹ
peple taught, hath exceded the teachers in
numbre, the communalte, the gouernours,
and the flocke, the shepeherdes, or els ỹ gen
tels, the Jewes. Yet are thei both twelues,
both great, whole, perfight, and vniuersall
numbres, one Hierusalem, or one perfighte
kyngdome of Christ. Thus doth also ỹ. xij.
twelues corresponde to the. xij. thousandes,
as the Jewes to the gentyles in one faythe
(though theyr lymytes were much larger,
extendyng to the endes of the worlde) and
are made one shepefolde or flocke, Christe
beyng one shepeherde of saluacion to them
both.

12 Consequently the golden measure
whyche the Aungel had, was muche after
the

the measure that mā customably vseth. And this signifieth that the worde of god which measureth all thinges pertepnynge to hys churche, is genē vnto vs vnder such worldly similitudes and likelyhodes, as we are best acquaynted with, for oure weakenesse sake. Not onely in thys reuelacion, but also in all other bokes of the Scriptures doth ỳ holy Ghost at hys apoyntment, allure vs to hys kyngdome by the examples & parables of such thynges as we haue in daylye custome. As of mountaines, gardens, welsprynges, vynepardes, fygge trees, tabernacles, temples, buyldynges, marpages, stuwardes, bryggns, merchandise, tilyng, haruest, talentes, pearles, nettes, suppers, shepe, lambes, lyght, wheate, salt, gootes, doues, serpentes, menne, kepes, lanternes, swerdes, roddes, trauelynge women, mustarde sede, beastes, and here of furlonges and cubytes, with suche other lyke, and all to make vs to percepue theim. Nowe se we onely by such darke similitudes. But in the regeneracion, whan all thinges is clere, shall we haue nede of no suche myght shadowes. Without vayle or couerynge shall we than se, and beholde our Lorde God as he is in dede. Than shall we perfightlye

lyke as we are now knowen of him. Than shall our measure be in all poyntes, as is ỹ Aungels measure Equall shall we be vnto them in full perfeccion, vnderstandinge, & knowlege. ffor as the Aungels of heauen shall we than be, impassible, immortall, & glorioule, & of equal nnmbre with them.

The Text.

1 And the building of the walle of it, was Jasper 2 and the cytye was of pure golde 3 like vnto clere glasse. 4 And the foundacōs of the walles and of the cytye 5 were garnyshed wyth all maner of pzecioule stones. 6 The fyrste foundacion was a Jasper 7 the seconde a Saphyre 8 the thyrde a Calcedonye 9 the fourth a Smaragde 10 the fyfte a Sardonix 11 the syxte a Sardeos 12 the seuenth a Chrysolyte 13 the eyghte a Berall 14 the nynthe a Topas 15 the tēth a Chry-

a Chrysoprasos 16 the eleuenthe a Jacynte 17 the twelfte an Amatyst.

The Commentarye.

1 The whole buyldynge of the walle of this cytye was of Jasper stone. Which betokeneth that in Christ it shalbe most precious, pleasaũt, dilectable, and sure. ffor euer shall they be new and greue, fresh & liuely durable, & beutiful, that perfightly beleue in hym, and shall become sure stayes or pyllers in hys holy temple. He that truly obseruyth my woorde (sayth Christe) shall neuer taste of death. Upon a liuynge foundacion shall they be couched, and so growe vp into an holy temple in the Lord, and so together into the habytacle of God in the holy Ghost.

2 And thys fayre cytye it selfe was of most pure golde, so fine, beutiful, and clere as most pure glasse possible. Without spot or deformite is the true churth of God, hauynge neyther blemyshe nor yet wrincle, & tryed it is throughly as gold in the fornace. The clere light of this citie is Christ, which neuer dyd sinne in word nor in dede. More precious haue his death and bloudsheding

made it, than is the moofte pure fyne golde that euer was yet fene.

3 A glorioufe congregacion haue he prouided it to be, and that wil apere in the day of hys vifitacion. So farre fhall this excell the Hierufalem that Salomon buylded, as heauen excelleth the earthe. ffor that was but golde within, this is all golde through lye, both within and without. That was buylded by the handes of men, this is of a much hygher workemanfhyppe. An vndefyled herytage is this, and fhall be chaunged frō clerenefle to clerenefle into the glorie of the Lorde.

4 The ftronge foundacions of the walle of this worthy cytie (which is ỹ firme faith of the Patriarkes and Prophetes, the Apoftles and other true teachers (furely grounded vpon Chrift) were beutifully adourned with all maner of precionfe ftones, or gyftes of the holy Ghoft.

5 Dyuerfe were the graces whiche they had receaued, and the frutes out fpringing from them were alfo diuerfe and glorioufe. As loue, iope, peace, pacience, long fuffering gentelneffe, goodneffe, faithfulneffe, mekeneffe, temperaunce, and fuche other. Nothyng fayre apeared theſe ſtones vnto this

worlde,

worlde, whan they were hewen, squared, and made fyt foundacion, by the manyfolde persecucions of tyraunte, nomore than was the great costly stone in the bottom of Sio, vpon whom they were builded, whiche semed so deformed as a vyppet. Neuer the lesse, yet was their death precious in the Lordes syght. These are they (shal their aduersaryes saye at that dayes) whom we sumtyme thought foles and had in much derision. But now they are counted amonge the children of God, and haue their porcio amonge the sayntes. Here myght much be spoken of fayth, whiche diuersly wrought in Abel, Seth, and Enoch for the fyrst age. In Noe, Abraham, Moyses, Dauid, Helias, & other in their ages. In Peter, Johan and James, with all the other Apostles and syncere preachers sens Christes tyme. But let that suffyse in this behalfe, that saynt Paul hath written in the .xi. chapter to the Hebrues, whiche is also here after comprehended vnder the mysterye of the .xij precious stones wherof the foundacions are.

6 In that the fyrst foundacion is sayd here to be of a Jaspar or Dyamonde (whose colour is grene) is sygnifyed that the fayth of the fyrste fathers is not yet withered away.

Stpll vnto this present daye is the exãple of Enos ozpent, frelh, and lpuelye, which fyrst called vpon the name of God, and of many luch other moze. Stpll perseuer they grene in the lpuelye scripturs and fadeth not. I haue ernestly prayed for ỹ Peter (saith Thrist) that thy faith lhould not faple.

7 The seconde foundaciõ was of a Saphyre, whose colour is as the aire clere, but not verye precioule in syght. This betokeneth those simple soules, which though they were as Job and Joseph the carpentour, not precioule to the worlde, yet had they their daylye conuersacions in heauen.

8 The thirde was of a Calcedony, whiche is yet moze courle to loke vpon than the Saphyre, but in nature precioule mightye and stronge. Of this nature were Helias & Jhõ Baptiste, whose conuersacion was in the wyldernesse, rough, harde, and vnpleasunt. Yet apered they precioule at their tymes appointed, mightelye rebukinge synne, drawinge vnto them the chaffe as the properte is of the Calcedony (which are the common people) but vtterlye throwinge forth againe, oz condempninge the Idolatours and hypocrites. The worde of Helias brent like a creshet, & Johan was a shininge lanterne before the

re the Lorde.

9 The forth was of a Smaragde or an Emeralde, which is not only grene of his own nature, but he maketh all the ayre about him to seme grene also. Of this cõdicio was Sperempe & Paule, which hauinge the doctryne of lyfe, spared not to ministre it vnto other for their eternall refreshynge. These with such other throwen into the foundacio of the church, were very comfortable vnto other. With the holy (saith Dauid) thou shalt be holpe, and with the pure innocent thou shalt be both innocent and pure.

10 The fyfte was of a Sardonix, which is compouned of a Sardeos and an onice, and is beneth blacke, in the middest white, and aboue reade. Such were those meke spreted, that cõfesseth them selues synners with Dauid & Magdalene, being through faith both pure & orient afore God. Though I be black (saith the trewe cõgregacion) yet am I faith & well fauoured. We faint not (saith Paule) for though oure outwarde man be corrupte, yet is he that is inwarde dayly renewed.

11 The syxt is a Sardeos, which in symilytude is very like vnto redde earth. And such are they, as not withstandoing the great benefyghtes of God, thinketh them selues the vnworthy chyldren of Adã, whose interpretacio

after

after Philo, is reade earth in dede. Marye Thilkes mother was of this sort, confessinge her selfe after most high benefightes, to be but and hande mayde, and her sprete onlye to reiopce in God her sauer. So was Abraham callynge him selfe but dust and ashes before the Lorde.

12 The seuenth foundacion is of a Crysolyte or Turcas, whiche shyneth as golde, and semeth as it shoulde sende forth sparkes. Vnder this are they comprehended, whiche hauinge the wisdome of the sprete, inflameth other with it, prouokinge them therby to the loue of God and their neighbour. Thus did Moyses and Esaye, Barnabas and Paule, in whom the glorye of the Lorde apered plentuouslye.

13 The eyght was of a Beral, which is of a pale greue coloure, betokeninge those faythfull persones which of chrysten compassyon hath dolorouslye lamented the fall of theyr brethren. Of this Godlye nature was Steuen which prayed for them that stoned hym to death. So was afore his tyme Samuel which mourned for Saul, whan he se hym cast out of the Lordes fauer.

14 The nynth was of a Topaze which hath in him the colours of all other stones. And

this signifyeth them, which are with al ver
tues adourned. Lyke as was Daniel the mā
of desires, and Johan the Euangelist which
wrote this present prophecye, whom Christe
much loued. The clere workes of these and
suche other wolde he to shyne vnto men, that
by them the father might be glorifyed.

15 The tenth was of a Chrisoprasos, whose
condicion is to shyne lyke golde, and yet he
is grene in sight. Such are they whiche ha-
uinge godlye wysdome, vttreth it according
to the talent geuen them of the Lord, therby
reuealinge the dulle spretes of other vnto hea
uenlye thynges. Amonge this sort maye Ez-
zechiel be numbred, with sawe manye won-
derfull visions, and so maye Symeon and
Anna in the gospell.

16 The aleuenth was of a Jacincte, whiche
is in coloure lyke vnto water, spredde ouer
with bright sunne beames. And this betoke
neth those that are baren from the science &
learninge of this worlde, & yet haue know-
lege from aboue. Yerye Idiotes apere they
in the sight of men, and yet are they taught
of God, to disclose most wonderful secretes.
Of this sort were Oseas, Johel, and Amos,
which was but a poore shepeherde, with the
other inferiour prophetes. And so were An-

drew,

drew, Philip, and Thomas with the other Apostles and disciples.

17 The twelft was an Amatiste, purple, violet, and rose coloured. And this betokeneth them that are feruent, meke, and constaunt in the Lordes truthe, and that hath bene alwaies redye to shede their bloud for it. Such were the .vij. brethrē in the Machabees with their most faithfull mother. So was also James the more and Antipas the faithfull witnesse, with other disciples and martirs. None can shewe a more token of loue than he whiche geueth vp his lyfe for his frendes. This sort dyd Christe proclame all together blessed, and sayd that the kingdome of heauē was their owne. Thus signifyeth these .xij. foundacions, that the Godlye mynysters of Christes congregacion, haue buylded vpon hym accordynge to the dyuerse graces with God hath geuen them, some golde, some syluer, some precyouse stones. But they that haue brought vnto thys buyldynge tymber, haye, or stubble, whiche are customes tradycyons, and dumme ceremonyes, or els worldlye honours, ryches, and voluptuouse pleasurs, are not in this heauenlye numbre admytted. Fygured are these foundacyons in the precyouse stones which were

in the

in the brest flappe of Aron the hygh prieste, and in the precious deckynge of the kinge of Tyrus. Necessarye shall it be for hym that wyll more largelye knowe the naturall properties of them, to resorte vnto Plinius in the. xxxvii. boke of his naturall history, or vnto Bartylmew, de proprietatibus rerum, and for the vnderstandynge of the mysteryes, vnto saynt Hyerome vpon the. liii. Chapter of Esaye, or vnto Beda, Haymo, Lostalye, Waconthorpe, Elyne, Tylnepe, and such other as hath wrytten great workes vpon the Apocalyps. Enough is it for vs to shewe you after y minde of saint Augustine, these stones to synyfye the dyuerse graces of the holye ghost. For all these thynges doth one spryte of the Lorde worke, deuiding seuerall gyftes vnto euerye man at hys pleasure which are not without their preciousnesse, beutye, and excellent glorye, as wyll apere in the glorpouse daye of chyldren of God.

The Text.

1 And the twelfe gates were twelfe pearles, 2 and euerye gate was of one pearle,

3 and

3 and the streate of the cytye
was pure golde, 4 as a thorowe
shynynge glasse, 5 and I sawe
no temple therin. 6 For the
Lorde God almyghtye and the
lambe is the temple of it, 7 and
the cytye hath no nede of the
sunne, nother of ỹ mone to ligh-
ten it. 8 For the bryghtnesse
of God doth lyghten it, 9 and
the lambe is the lyght of it. 10
And the people whyche are sa-
ued shall walke in the lyght of
it, 11 and the kinges of the earth
shall bryng their glorye vnto
it. 12 And the gates of it shall
not be shut by daye. 13 For ther
shall be no nyght there. 14 And
ther shall entre into it none
vncleane thynge, 15 nother
whatso euer worketh abhomy-
nacion,

nacion, or maketh lies, but they whych are wrytten in the lambes boke of lyfe.

The Commentarye.

1 Consequentlye (sayth the aungel vnto Johan) the. xij. gates or openinges into thys cytye, were. xij. fayre pearles. ffor dylectable & precious is the doctrine of the gospell, wherbye men do entre into the kyngdome of God on euerye syde, or in euerye quarter and age of the worlde.

2 And euerye gate by hym selfe was of one pearle, lyke as were the foundacions of one precious stone euermore in their kyndes. In token that the verye of Christe, is whole, perfyght, and vnbroken in it selfe, lyke as is his coote without seme. A speciall commodite is it in cytyes, to haue their gates stronge and beutyfull. And so is it in the kingdome of God, that they which open vnto righteousnesse, be more feruent in the truthe and of a more syncere lyfe than the residue. ffor they should be both the salt of the earth and lyght of the worlde. Though these gates be manye, yet haue they but one entraunce, for eche one of them is but of one pearle. But one mediatoure is there betwene God and

man, which is Jesus Christ. None maye come vnto the father but by hym onlye. Alone is he the dore, the waye, the verye, lyght and lyfe.

3 And as concernynge the cytye within, the great strete therof was as of pure golde, so fyne, cleare, and clere as the bryght shynynge glasse, that maye be seane through without anye maner of impediment or dymmynesse. This strete is the large communyalte or the saynctes, whom the father of heauen by hys power made of frowarde stones, ỹ perfyght chyldren of Abraham, whan he couched thẽ here together in the verye of one christen fayth, and shall here after Joyne in suche perfeccion of loue as possyble can not be dissolued.

4 Precyouse are they here through fayth in Christes bloud, and there shall they be pure both in loue and life incorruptible. Oure reioyse (saith saint Paule) is not in carnal wisdome, but in the great grace of God, in the synglenesse of hart, and in a syncere fayth. Your glorye are we, euen as you are ours also in the daye of oure Lorde Jesus Christ.

5 In this glorioyse cytye sawe I no temple buylded (saith Johan) for the Lorde God almyghtye, which is the eternal father, and the lambe

lambe Jesus Christe, whiche is his eternall sonne, is the holye, full and perfyght temple therof. None outwarde priesthode, ceremonye, nor sacrifice for synne, commaundeth Christes doctrine to his congregacion. The golden measure of his worde, which diffyneth and iudgeth all thinges necessarye therunto, appointeth no such matter. For in no tẽples made w̃ stone dwelleth God, whiche wyll be all in all. Onlye is required of them a sacrifice from the soule, which is the very temple of God. In his onlye name should ỹ faythfull sort, there offre vp them selues. And therfore Christe appointed Uespasyn and Titus, to turne ouer the great tẽple of Hierusalem, and vtterlye to destroy that priesthode, because we should put no thrust in such thynges, nor yet be addict or bounde to places. A dampnable inuenciõ is it of Antichrist that the suffraganes halloweth the Synagoges, to bringe them into all kyndes of superstycion. They constitute also a feastfull daye to the honour and worshyp therof, called the dedicacion, which is most abhompnable wickednesse. Truthe it is that after the Apostles tyme there were places appoynted, where as the congregacion mete together: otes in the weke, for the hearinge of Gods worde

and for the holye communion, and that was called the oratorye or house of prayer. But that house was not exercysed nor coniured, crossed nor smered, blessed nor besprinkled wyth water. Neyther was there at that time anye aulter set vp in it, and anointed wyth oyle and creme, to offre anye newe sacrifyce vpon. Consider also that the appointment of this bare house without aulter or Images, was left to mans ordinaunce without anye expresse commaundement of Christe, that it shoulde be thought of no reputacion. For in spirite and verytie wyll God onlye be worshypped. And for this cause after that Chryst had dryuen the biers and sellers out of the temple, he commaunded none other temple vnto vs but his bodye, which he raysed vp in the daye of his resurrecciō, to oure behoue.

6 God therfore is oure temple & his Christ. In them ought we to do sacrifyce, and in none other. In their faith shoulde oure workes, labours, and studyes be grounded onelye, yf we couete them to profyght vs. Johā for his tyme coulde se none other temple but this. The Lorde of his tender mercye graūt vs to be Johans in this behalfe. Johan beholde also at the aungels demōstracion, that

this

this cytye had nede of nepther sunne nor moone to ministre lyght vnto it, as the olde Hyerusalem had. Nepther hath Christes cō-gregacion nede of mans natural reason, nor yet of his worldlye wisdome, coniecturs nor practyses, subtylties nor wyles, polecies nor wittes, inuencions nor tradicions. No, nepther of their philosophye nor sophistrye, the decries nor sentences of the great lawers & scholemen, whiche all is but darkenesse and blyndnesse.

8 For the bryghtnesse of God sheweth thē lyght sufficient. His shyninge verye, hys pure gospel, and his vndefyled lawes, cleareth their vnderstandinges. A lanterne to their fete is his heauenlye worde. Onlye doth that clerenesse suffyse them, which faith offreth vnto them.

9 Onlye are they contended with the light they haue of the lambe, which is the bryght sunne of rigtuousnesse. He is the lampe, the candell, and the flaminge creshet of this cytye. Noue other admonisher haue they nede of, none other concellour nor teacher. Accursed holde they hym that bryngeth anye other doctryne than hys, though he were an aungell frō heauen. For he is the onlye light of the worlde, the bryghtnesse euerlastinge, y

vndefyled myrroure of the maiestie of God, and the Jmage of his infynite goodnesse. Who so euer folowyth him, can in no wyse walke in the darkenesse. The dayes wyll come (sayth the Lorde in Hieremye) that a man shal not nede to teache his neighbour or brother for they shall knowe me from the hyghest to the lowest. J shal plant my lawe in their inwarde partes, and write it in their hartes.

10 And the people of all maner of regions which are predestinate of God to be saued, shall walke in the clerenesse of the light. None other wisdome, helth, rightuousnesse, and redempcion shall they seke, than they fynde in hym. Neyther shall they care for Marye nor Johan, rodes nor relyques, bedes nor holye water, masses nor mayntes. ffor so shall he shyne vpon them, and his glorye apere in them, that the cloudes of Antichriste and his false prophetes shall take no place. So lively shall the rightuouse ware in that faith of saluacion, that they shall become not onlye the chyldren of clerenesse, but also verye lyghtes in the Lorde.

11 More ouer vnto this heauenly light shall the myghtye kynges of the earth bynge theyr glory, magnifycence, and honoure, as dyd

vpd the wyse men of the east, which offered rewardes vnto Christe. They shall be conuerted from their errours, to a syncere beleue in the Lorde, as were in the Apostles tym Abagarus, Egyppus, and Gundofozus. And sens their daies ꝑ mightye Empzours, great Constantyne, Jouinian, Theodosius, and diuerse other. Yea, some were so feruent in that faythe, that gladly they suffred death foz it. Of whose numbze were here in Englande, saynt Edmõde, Oswalde, Ethelbert, Edwyne, and ffremonde, wyth a great sozt moze in other Christen regions. All kinges (sayth Dauid) shall wozshyp hym, and all paganes shal do hym seruyce. Amonge these are not they to be rekened, which leauyng their kyngdomes, hath made themselues monkes and frers, oz hath founded masses and monasteryes to be prayed foz. ffoz they neuer brought theyr glozye to this lyght. Moroze haue they done whyche hath enryched the clergye, glottinge them with possessyons, and settynge them vp in a glysterynge ponte. But rather haue they sought darkenesse than lyght, blyndnesse than to be taught of GOD. Some haue though thẽ selues in oure age clerely conuerted to this light. But rightly hath their ini-

supte lyed vnto them. ffor nothinge haue they done lesse than brought vnto Christe their glorye. Truthe it is that they haue discharged them selues of the pope, and of som of his sectes. They haue plucked doune shrines and Jmages that receyued offerynges, and dayrye worshyppynges, with a fewe superstitions beside, but still bringe the vp whelpes of the same false generacion, both bishoppes & prestes. Stylle haue they to this daye, the same wicked ryte sand ceremonies that they had afore. And whan they shoulde bringe anye thynge to a right christen order, accordinge to Christes first institucion, they can not awaye with it. Great is the vengeaunce, terrible heupe and fearfull the iudgement that abideth them.

12 And as concerninge the great gates of this cytye, which are the trewe vnderstandynges of the Lordes verities, they shal not be shut vp by daye. Hidden shall they not be to them that walke in this lyght. All that Christ hath receyued of his heauenly father leaueth he manyfest & playne vnto his faithfull louers. Not onlye openeth he their feble vnderstandinges, but also sendeth them hys sprete to deduce thē into āl godly knowlege.

13 ffor in that cytye shall be no nyght. No

doctrine

doctrine of darkenesse, nor filthye mysse of mens Imaginaciõs, can haue place where Christ is euer resident and hys verite manifest. The night of infidelite is cleane gone from them, which hath obtayned the euerlastyng daie. The cloudes of filthy errores abydeth not, where the true sunne hath alwayes dominion. The strong powers of hell shall not be able to preuayle, where as fayth is perfight and sure. So goeth the Lord before hys true Israelytes in thys pyller of fyre, that the nyght is vnto them all one with the daye. That is vnto other darkenesse in parables, is vnto theym the clere lyght and the euydentlye knowne mysterves of Gods kyngedome. In the common translacyon (that is dayrye redde in the tẽple) it foloweth, that they shall bring the glorye and honoure of the heythen into the same cyte, whiche is not founde in the Greke. And by this is it sygnified that the Apostles and other godlye preachers sens theyr tyme, conuertyng the gentiles, haue not onlye brought into the Christen church by theyr preachinges manye of their philosophers whose glorye hath bene their wysdome and lerninge, but also their prynce lie potentates whose honoure consysted in

power, possessions, and magnificence. Of this sort was the chamberlayn of quene Candace, to whome Philip declared the prophecye. So was Cornelius the noble Centuriane, which was instructed and baptised of Peter. So were also Dionisius the Areopagite, Apollo of Alexandria, and Aquila the Italiane, with diverse other whome Paule converted in his progresse. And after theyr dayes were of this company Justinus the martyr, Quadratus, Aristides, Tertulliane, Origene, Cyprll, Basyle, Jhon Crisostome, Augustyne, Hieronime, with an infinite numbres els. So was Lucius the first christen kynge of this region, Philippus ye Emperoure, with many other great gouernours, which both buylded almes houses for the poore, and made other godly prouision els. This is the precious spoyle they brought out of Egipte, and the frute they haue planted in the Lordes vyneyarde. As Esaye prophecied, they enioyed the strēgth of the paganes and triumphed in their glorie, but not in their superfluous topes and banpteers as doth the pappistes.

14 For into this cytye (sayth the texte) or congregacion, which is from within & vnknowen to the worlde, shall nothyng entre

that

that is vncleane, or that after any sort defileth. No rightousnesse of men, whiche is afore God, but as the clothe stayned with menstrue. No tradicions, meryes, nor masses, apere they neuer so holy. ffor all that is done besyde the prescriptes of hys woorde, is playne abhominacion and filthinesse. None that is gelded or coacted to chastitie by papistical vowes. None that is borne of a concubyne, or that maketh a new superstitiouse profession. No misbegotten Moabytes, and Ammonites betokeninge all sectes of perdicion, are allowed of the Lord vnto thys congregacion. Onely are they accepted for cytezens therof, whiche are renewed in fayth by the spirite of Jesus Christ.

15 Whatsoeuer it be that worketh abhominacion in vncommaunded worshipppnges, or maketh lyes in Hipocresie, is clerely sequestred from this vndefiled cytye. The constrayned virginite of priestes, whyche hath made so many Sodomytes. Confessiõ vnder a stole, ỹ hathe bredde so many false traytours and theues. The .vij. horned ordre of byshops ỹ hat hhatched so many proude glottons and murtherers. The anoynted priesthode that hath increased so many Idolatours. The vnholy profession of monkes

kes that hath brought forth so manye stynkinge Hipocrites, with soche other sedes of the deuill, hath here no place at all. ffor neither whoremongers, nor Idol worshyppers, nor buggerers, nor Gomorreanes, nor extorcioners, nor couetouse brybers, nor dronkardes, nor blasphemers of the lordes worde, nor cruel destropers of innocentes, can in anye wyse inherete the kingedome of God.

16 But they onlie shall possesse that, which are wrytten in the lambes boke of lyfe, or that were predestinate ther vnto in Christ before the worldes constytucyon, to be holye and vnspotted in hys syght. These are they whom he hath in a perpetuall remembraunce, whom he hath ordayned of goodnesse, chose of mercy, called by the Gospell, iustifyed throughfaythe, and glorifyed in the performaunce of his commaundementes, that they shuld be like fashioned to the shappe of hys sonn. Though these of frailnesse offende manye tymes (as the flesche can dom non other) yet denye they not the veryte, they abhorre not the scripturs. But after they haue fallen, they repent from the hart, they seke the remedies, they hate their own dedes, they cal vnto Christ, they lamen t

ment their chaunce, they hongre and thyrst contynuallie for the rpghtoulnelle of God, and loche other lyke. Now as concerninge this cyte in the regeneracyon or Sabboth to come, all wyll begolde, precioule ſtone, and pearle. Theyr glorye wyl be perfight, their knowlege whole, and their iudgemēt in the ſpyete full. All wyll be there ſquare, euen, and rpght, nothinge ſhall be croked, rough, and frowarde. All wyll be newe & precyouſe, no maner of deformyte aperyng in the creaturs. The bewtye of the cyte wil be wonderfull, the lyght ineſtimable, the dwellynge moſt quyetouſe and pleſaunt. There ſhall we clerelye beholde how myghtye, maruelouſe, hygh, bewtyfull, glorpouſe, perfyght, ſtronge, byctorpouſe, delectable, & ſwete our redemer Jeſus Chriſt is with his father and holye ghoſt. Here haue we but a ſmall taſt therof, but ther ſhall we be fullye replenyſhed therwith.

The xrij. Chapter.

STyll doth this Chapter folowing (which is the laſt of this Reuelacyon) proſecute the ſpyrytuall and heauenlye commodities of this cyte, concludinge with moſt excellent admonycyōs

and

and Godly warnynges.

The Text.

1 And he shewed me a pure ry
uer 2 of water of lyfe 3 cleare as
crystall 4 procedynge out of the
seate of God, and of the lambe
5 in the middes of the streate of
it 6 and of eyther syde of the ry-
uer 7 was their wood of lyfe 8
whiche bare twelfe maner of
frutes 9 and gaue frute euerye
moneth 10 and the leaues of the
woode serued 11 to heale people
with all.

The Commentarye.

1 And the Aungell (sayth saynt Jhon) of
graciously purpose of the Lord, which cō-
moued with me all this tyme to bringe me
yet ito a farder knowlege of hys misteries
shewed vnto me a mooste pure and commo-
diouse ryuer, which was the wholsome wa
ter of lyfe. None other can I suppose thys
ryuer to be by the serche of the scriptures,
but the flowing verite, the worde of salua-
tion, or

ion, or the effectuall doctrine of Christes holy spirete. That is the swete flood of Edē, which plesauntly floweth throughe Paradyse, and visiteth the .iiij. quarters of the worlde. This is that wholsome and dilectable water, which dayly conforteth and preserueth the spirituall Hierusalem from all contagyous maladies. This rūning flood with hys ryuers on euery syde, reioyseth ỹ cyte of God which is the habitacion of the hyghest.

2 All full of quyckncsse is it, springyng vnto the lyfe euerlasting. Here is it the spirituall conforte of Gods chyldren, there shall be the inestimable glorie of the sayntes. To whome shall we go Lord (saith Peter) but vnto the? ffor onely hast thou the wordes of eternal lyfe.

3 So clere is this water as the pure crystal ỹ is without spotte. Much farder from corrupciō is ỹ sincere worde of God, thā is the fyne siluer ỹ is .vij. tymes tryed in the fyre. The lawes of the Lord are persight & quickeneth ỹ soule, his testimonies are true geuing wisedom to babes. His statutes are right reioysing the hart. His preceptes are pure geuing sight to the eyes. And hys iudgementes are all together rightouse.

4 The nature of this water is none other but

but euermore to clense, euermore to reduce, and euermore to make whol and perfight. ffor only doth it pflewe from the mageste of God, it procedeth out from the sempp-ternall trone of the father, and so flowyth forth in the plentuouse habundaunce of the lambe Jesus Christ & of his Godly spyrete. With hym is the welle of euerlasting lyfe. They that walke in his light shalbe fre frō darkenesse for euer. They shall throughly enioye the habundaunce of those thinges that hys house is full of, and he shall geue them drinke out of the full flowynge ryuer of hys eternal pleasures. I wil poure cleare water vpon you (saith the Lord in Ezechiel) & ye shall be cleane from all filthynesse. A new hart wil I geue you. A new spyrete wil I plant in you, and so clense you from all your Idols. Reioyce with Hierusalem all you that loue her, for ye shal sucke comforte out of her brestes, & be satisfied. They that hath sowē in heauynesse, shall reape in perpetuall gladnesse. ffrom the father and the sonne procedeth the holy Ghoste, as a clere cryttall ryuer, neither created nor begottē, to refreshe thys chosen citie. So that much more vnderstādyng, lyght, and knowlege it hath, than had the olde Synagoge of the

Jewes

Jewes which was therof but a shaddowe' Yet is it incomparably farre frō that shall be in the durable life to come, beyng as yet therto but a figure. ffor as witnesseth Paule, our knowlege is now vnperfight, & our prophecyenge vnperfight. But whan that cometh which is perfight, than that whych is vnperfight shalbe done awaie. Here is it also to be cōsidered that the lambe is equall wyth God', they bothe haunyng but' one seate.

7 Moreouer in the middes of the golden strete of this beutifull cytye, which comprehendeth they spirituall chyldren of Abrahā touched together in the vnyte of one tryed faythe.

6 And vpon eyther sydes of the swete ryuer which are the .ij. Testamētes of ỹ Lord was standyng the moste dilectable tree of lyfe Jesus Christ, that mediatour and feader which geueth lyfe to the worlde. Oute of the stocke of Abraham and Dauid sprāg this tree after the flesshe, conceyued of the holy Ghost, & borne of Marie the virgine, whichwas also a goldē stone of this strete. Blessed art thou (sayth Elisabeth) for thy beleues sake. ffor in the is performed the full promes of the Lord. This is that tree

which was planted by the water side, and gaue forth fruite at hys tyme appointed. As the tree of lyfe was sette in the myddes of Paradyse at the beginnynge, so is he nowe spiritually grounded in the middes of hys churche, which is hys gardene of pleasure. Beholde (sayth christ) I am with you euery daye vnto the worldes ende.

7 Maruayl not that the tree is here called wood, for it is the custome and maner of the Hebrues to putte the one for ỳ other. Both is this tree in the myddes of ỳ strete, and also vpon eyther sydes of the ryuer. For both is Christ knowē of hys saythfull multitude, and comprehended in the scriptures. Dauid acknowleged hymself to be a pure stone of this golden strete, whan he sayd. My humble soule hath cleaued or fastened to the pauement, thou quickenynge mē Lord accordinge to thy worde. So dyd kyng Ezechias whan he was reuyued agayne. And so dyd Helias whan he vnder the Juniper tree desired to dye, with many other more. Betwene both Testamentes arose Christ, perfourmyng the olde, and begynning the new. He bordereth also to this present daye vpon them both, for both they beare large & plentuous witnesse of hym.

Both

both the lawe and the Gospell, the prophetes and Apostles, the Psalmes and al other scriptures, witnesseth throughly that he is the promised sede, the sonne of the lyuynge God, and the sauer of the worlde.

8 If that sople be fortunate which bringeth forth frutes twyse in the peare, moste happy and blessed is the grounde of thys tyme. For the lyuyng tree thereof is neuer barren, bare, nor vdle.

9 Not onely doth it beare, rij. maner frutes of inestimable wholsomnesse, betokenyng the vniuersall graces and gyftes of the holy Ghost, but also it geueth the forth euery moneth in ỹ peare, or euer more without ceasing. Euery moneth hath there both his somer & his wynter. Euery lyke time of them, which be of thys congregacion, hath here both hys swete consolacio in the spirite and also his harde persecucion in the flesh. Els is it not of Christes kingedō, which is the destroyer of death, and ministreth lyfe at his pleasure. In this tree, is the original grounde of lyfe. He is the very lyfe of all them that lyueth vnto God. In hym onely they consiste, they moue, & they haue their contynuall beynge. Hys braunches are the holy Prophetes and Apostles, and

the Euangelistes and Martyrs, with all other godly preachers and teachers, euermore greue and pleasaunt in their conuersation and doctrine. I am the true vyne (saith he) and you are the braunches. He that abydeth in me & I in hym, bringeth forth much frute. Them sent Christ out as braunches, and spred wyth them the worlde ouer, too bringe forth frute that should not perysshe. And that euery moueth, from age to age, & from tyme to tyme continually. For lyke are the true beleuers fedde with the Apostles fruteful doctrine, & shalbe to the ende of the worlde. Therwith are their soules refreshed, in their great manyfolde sorowes and labours. A singuler confort it is vnto them to consider Gods swete promyses, & to remembre what a louynge father they haue of hym throughe Jesus Christe their onely mediatour and sauer. Moste habundauntly fele they them selues satisfied, when they are assertayned throughly by the scriptures, that thei are predestinate, called, saued, sanctified, and shalbe hereafter glorified by hym. Where as contrary wyse, the desperate infidels are much disconforted, considering them selues blynded, condempned, iudged, and reproued. Twelue are these

frute

frutes here called, whiche is a perfight and full complete numbre, comprehendinge the vniuersal graces of the spyrete, contayned in all the whole scripturs. As are the feare of God, the pouerte of soule, the clennesse of hart, compassion vpon the nedye, desyre of rightousnesse, mercy, gētelnesse, quyetnesse sufferaunce, wysedome, vnderstandynge, counsayll, perseueraunce, knowlege, prudēce, force, iustice, temperaunce, with those ẏ Paule numbreth too the Galathyans, and innumerable vertues besydes. Some expositours willeth this twelue to signifie that none can be saued vnlesse he be of the .xij. chyldrē of Israel in spyrete, and so walke according to the doctrine of Christes .xij. Apostles. But I am contented with that is sayd afore, beyng more agreable to the text.

10 Suche leaues had thys wholsome tree as were for the helthe of the people, good, necessarie, and medicinable. Suche profitable wordes and promyses hath Christe, as are spyrete and lyfe, power of saluacion, and euerlastyng helthe. These leaues of hys cā in no wyse wyther away, and whatsoeuer he doth by them, it shall wonderfully prospere. He sent forth hys wholsome woorde (sayth Dauid) & so healed them. He delive-

red them frō all euyls wherwith they were oppressed. As these woordes are sincerelye taught, the benefightes of oure redemptiō are brought into remembraunce. So is the conscience quieted, and the hart made glad. So reioyseth the soule, and geueth perpetuall thankes vnto God the father. So are the gētiles throughly made whole acknowlegynge Christ for their onely sauer and redemer.

11 Thus after Ezechiell are these frutes good to eate, and their leaues profitable for medecines. As the leaues are the beuty of a tree, and preserueth the frute, so is the true preachyng of the Lordes verite, the comelinesse of hys churche and preseruacid of the same. And not the oppynges, shaupnges, & disgysinges, nor yet the Lordeshippes, mpters, and masses. A ryght thyng is ỹ woorde of God written or spokē, as is the leafe also of a tree. But if hys spirete worketh in it, thā is it a thyng moste precionse, effectuall, and stronge, compared of Christ to a mustarde sede, whiche groweth into a greate tree. Aboue all thynges (sayth Zorobabel) the veryte is mooste stronge. For that is the Lordes eternall wyll, whyche neuer shall be altered.

The

The Text.

1 And there shalbe nomore curse 2 but the seate of God and the lambe 3 shall be in it, and hys seruauntes shall serue him. 4 And they shall se hys face 5 and hys name shall be in theyr foreheades. 6 And there shall be no nyght there 7 and they nede no candle 8 nother lyghte of the Sunne. 9 For the Lord God geueth theym lyghte 10 and they shall reygne for euermore.

The Commentarye.

1 And as concernynge the afore named cytye, or worthy congregacion of the Lord, the curse that the earth had in the worke of Adam, shal clerely be taken from it. Neuermore from henceforth shall therein be anye thynge that God is not pleased with. For Christe hath redemed her from the curse of the lawe, iustifynge therof the penalte to make her innocent. So that nowe there

is no dampnacion to thē which are in christ Jesu, folowynge the doctrine of the spyrete. If papnefull aduersite, losse of goodes, detriment of fame, sickenesse, persecucion of bodye, or any other troblouse crosse happeneth, it is euermore for the best to them that are faythful. Perfightly shall these be takē awaye with all the corrupte frutes of Adā in the regeneracion, wham to theyr glorye both heauen and earth shulbe blessed, all ỹ is cursed throwen into the lake of euerlastynge fyre.

2 And for a more sure takē that thys wil be true, the hygh seate of God the eternall father, and of the lambe Jesus Christ with the holy Ghost, one Lord almightye in thre personages, shall be continuallye therin. In the house of Jacob shal he reygn euermore and of hys kyngedome shall be none ende. Amonge them will he fyre hys dwellynge place here, whiche loueth hym & obserueth hys commaundementes, and there wyll he not be separated from thē, but be still their eternal God.

3 Moreouer as hys true seruauntes, here shall they worshipp hym in spyrete and in verite, and so serue hym in a sincere fayth. perfourmynge suche godly workes as he

hath

hath prescribed vnto them, and not such as mens fantasyes hath dreamed. They shall so mortyfye their olde man, destroynge the bodye of synne, that no longer shal he obeye the concupiscence, nor become a captyue seruaunt vnto wickednesse here. But now deliuered from synne, they shall do on a newe man, which is ryghtlye fashioned of God, and so become his seruauntes in ryghtuousnesse. And in the worlde to come they shall serue hym accordinge to the knowlege that they shall haue than, which now is incomprehensyble and vnspeakeable.

4 Hauinge the spryte of Christe, they shall here se his face of saluacion in the myrrour of fayth, which is to haue knowlege of hys godhede. And after this life they shal beholde hym in glorye, lyke as he is in dede, much more perfyghtlye than dyd Jacob, whyche sawe him face to face. Moreouer so shal these his seruauntes respecte his vysage, that whatsoeuer they do here in worde or in dede, they shall do it with al godly feare, lowlynesse, and reuerence, alwayes thinkinge hym to beholde their dedes.

5 They shall also perceyue his glorypouse name to be wrytten in their foreheades, or registred in their fayth, felynge the swetnesse

therof to their saluacion. Beſydes that, not onlye ſhall they confeſſe God with theyr mouthe, but alſo in their outwarde conuerſacion ſhall they daylye apere as his faythfull ſeruauntes and children. And as concerning the glorpouſe daye, by that name than ſhall one knowe an other to be a fre cytezē of heauen. Conſyder (ſayth ſaynt Johan) how louyngly the father doth vſe vs. Not onlye here do we beare the name of his chyldren, but alſo there ſhall we be ſure to be his ſonnes in dede.

6 No maner of night or darkeneſſe of humayne doctryne, ſhall apere anye more in that cytye. But hauinge Chriſt and his verite, all vnprofytable doubtes, fantaſyes, errours, lyes, and falſe myracles, ſhal theſe citezens deteſt here. And after this lyfe are no ſuch matters to be loked for, all thinges thā beinge clere and perfyght. Though they tōtime were darkeneſſe, yet are thei now light in the Lorde, and wyll walke ſtyll therin as the chyldrē therof, tyl they come to the God of Goddes in the euerlastinge Syon.

7 Ther ſhall they haue nede of no candeil, or of wyſdome borowed of men.

8 Nor yet of the matter pall ſunne whyche myniſtred lyght to the daye, by whom is

ment

ment the hygh cpente of phyloſophers con-
repued of the creatur̃s aboue without faith.
Thoſe fozen lyghtes may his miniſters wel
vſe, but trewlye his church nedeth them not
hauinge much better than they are of Chriſt
and of his Apoſtles. Werye darke lyghtes
are they, where his bzyght beames ones ape
reth, which is the clere ſunne of ryghtwouſ-
neſſe. Abhominable lyes and errours did he
proue the high learninge of the biſhoppes &
lawers, as ſ e doth yet their decries & lawes
their ſchole diuinite and ſentẽces, their ozdy-
narye queſtions and quodlybetes.
9 All theſe ſtinkinge miſtes ſet a part, the
mercifull Lozde aboue, whiche is the omny-
potent God, geueth them a lyght ſuffycient.
His eternall ſonne is vnto them ſuche a clere
ſhminge creſhet, as no great blaſt can extin-
guiſhe, noz cloude with darke ſhaddowe ble
mpſhe. Of moſt tendze mercye ſent he that
daye ſpzynge from aboue, to dyzect their fe-
te here in the waye of his peace.
10 And after this labozouſe pylgrymage,
in the ſabboth of perpetuall quyet ſhall he
lyghten them-throughlye wyth hys moſt
glozyouſe preſence, and wyth him ſhall they
reygne foz euer and euer in fullfelycite and

glorye contynuinge. In this lyfe begynneth the kingdome through faith, but there shall it be perfourmed in the perfyght sight of the godhede. The proude reigne of tyrauntes is here but for a time, the lesse it is to be feared. The meke reigne of the righteouse contynueth for euer, the more it is to be sought for and desyered. The frutes that are here very harde and sower vnto them, shall there be inestymable swete, gentyll, beutyfull, perfyght, and plesaunt, hauinge their full rypenesse. No nede shall it be than to runne by sea and lande for the wysdome, power, and glorye of Christe, for in that daye shall they be with euerye one present. Here haue they but lytle partye beames of the lyght, verye smal droppes of the water, and a smelle of the frutes a farre of. Cykelyhodes, fygures, and mysteryes haue they onlye now of the festyuitie to come. But there shall they be sure to haue them in full syght, talk, and sauer, & plētuously to be satisfyed with them. Scarse is it here in comparyson to that it shall be there, as one droppe of water to the whole sea, or as an handful of sande is to the whole earth.

The Text.

1 And

1 And he sayde vnto me. 2 These sayenges are saythfull and trewe. 3 And the Lorde God, 4 of the holye Prophetes, 5 sent hys aungel to shewe vnto hys seruauntes, 6 the thynges whych shortlye muste be fulfylled. 7 Behoide, I come shortelye. 8 Happye is he that kepeth the sayenge, 9 of the prophecye of thys boke.

The Commentarye,

1 In the conclusyon of these moste wonderfull reuelacions (sayth saynt Johā) the aungell that commoned with me all this tyme (which was the verye spirite of Christe) sayd thus vnto me his poore erpled seruaunt.

2 It shall become no man to despyse these wordes, nor to reiecte these sayenges, whom thou hast here seane and harde sens the tyrst begynnynge of thys reuelacion. For they are moste saythfull and trewe, sure and perfyght, and shall without fayle at theyr appointed tymes in euerye iote be fulfylled,

for

for the trewe churches commodyte and profyght. This is here spoken for the conseruacion of the hygh misteries of this boke, leest anye falle Antichriste here after (as manye such hath bene indede) shoulde condempne them, depraue them, and as of noue auctorite reiect them. As the moste dere treasures of God therfore, doth the holy ghost here wrappe them vp togyther, to preserue them vnder his poure, and setteth vnto thē the seale of his owne witnesse, that they shoulde euermore be taken for his. After this sort dyd the prophetes vse their prophecies, cōcluding alwayes, thus sayth the Lorde of hoostes. So dyd the Lorde his selfe whan he sayd. Verely verely I saye vnto you, we speake that we knowe. My doctryne is not myne, but hys that sent me. Of my selfe I speake not the wordes ỹ I vtter. The father dwellinge in me, perfourmed the workes. I am not come of my selfe, but he that sent me is trewe, wyth such other lyke. Paule doth also name hym selfe the Apostle of Jesus Christe. Not I commaunde this (sayth he) but the Lorde. The gospell that I preache, haue I learned of no man, but by the shewynge of Jesus Christe. The Lorde that is blessed for euer knoweth that I lye not, and such lyke. So is

the

the ende of this boke as was the begynning sealed with manye wonderfull and stronge sentences of the Lorde, as his whole minde, perfyght wyll, and purposed decre, concernynge his churche here in earth.

3 And the same Lorde God eternall (sayth Christ vnto Johan) which hath diuerslye afore tyme spoken in the holye prophetes and fathers, hath now last of all sent the aungell of his euerlastinge couenaunt, by him to vtter the secretes of his mynde by whom he created the worlde. Hym hath he hyther directed, in these latter dayes of the worlde to shewe clerely vnto his trewe seruauntes (of whom thou art in these daies principal) those wonderfull thinges in misterye, whiche must within short space effectuallye come to passe and be fulfylled in dede. As the manyfolde persecucions of his churche, and the prosperouse reigne of the beast & his shorlinges, with the glorpouse rayse of the one, and dampnable fall of the other. That whā trou blouse crosses do come, they may be the more ioyfullye taken, considerynge the tyme of thē short, & the reward of their sufferaunce euerlastinge.

4 For none other cause is God here called the Lorde God of the Prophetes, but that

they

they haue through his spirite truly beleued in hym, & the same spirite declared his minde and pleasure.

5 In the beginninge of this reuelacion was this Aungell sent vnto Johan alone, here is he sent also vnto his other seruauntes, in token that the Lorde in Johan respecteth hys congregacion.

6 The thinges that must shortly folowe, are his iudgemētes in rewardinge the righteouse and condempninge the reprobates. For a thousande yeares are but a daye before hym, and as the tyme that is in a maner past. Let euery man take hede (sayth the Lorde) least I come vpon hym vnloked for. Let them watche in fayth, and praye in spirite and verytie, hauinge their weddinge garmentes, wyth the oyle of Christen loue in their lampes.

7 For beholde whan I shall come eyther to the partycular ende of aye man, or to the latter iudgement, I wyll come sodenly neither the daye nor yet the houre of my commynge knowen afore, least men (as they are yll of nature) shoulde driue of tyll that daye to lyue accordynge to fayth. Of this admonicion maye the faythfull sort be glad, beinghere in aduersyte, consyderynge their delp-

uerance

neraunce is at hande, and their crowne of im
mortalyte nor farre of.
8 Happye is that man whatsoeuer he be,
hygh or lowe, ryche or poore, learned or vn-
learned, that obserueth in his conuersacion
and lyfe, the godlye sayinges contayned in
the prophecye in this present boke.
9 Yea, blessed is he that so receiueth the ad-
monishmentes therof, that neither false pro-
phete can deceyue hym, nor yet anye cruell
Antichryste with terroure driue him from
the right vnderstandinge and folowynge of
Christes poure doctryne. ffor neither to dog
ges nor swine are they here left, to be neg lec-
ted or disdayned, but vnto his faythfull ser-
uauntes to be reuerentlye folowed and had
in remembraunces.

The Text.

1 I am Iohan, 2 which sawe
these thinges, 3 and harde them
4. And whan I had harde and
seane them. 5 I fell doune to
worshyppe before the fete of the
aungel, 6 which shewed me the-
se thinges. 7 And he sayde vnto

me. 8 Se thou doit not. 9 For I am thy felowe seruaunt, 10 & the felowe seruaunte of thy bre-thren the prophetes, 11 and of them which kepe the sayenges of this boke. 12 Worshyppe God.

The Commentarye.

1 Consequently, because ye shall not suppose this matter lyght (sayth saynt Johan) as manye thinketh that whiche hath not the testymonye of men, besydes the auctorite of God. I Johan Boanerges, an ernest thonderer out of the gospell, and a sturrer vp mens hartes to the studye of heauenly thinges. Yea, a man knowen, not onlye to you Asianes, but also to the whole Christianite, for that Apostle whom Christe peculyarlye loued.

2 Euen I am the same selfe Johan, whiche haue both harde these wonderfull thynges with myne eares, and also haue seane them through the great goodnesse of my Lorde God with myne eyes, for your synguler cōmodite and profyght.

3 None other matter do I here wryte vnto you, at the cōmaundemēt of Jesus Christ

for

for your helth and saluacion, but suche as I haue both heard and seane for the same, beleue them yf ye wyll. In my other writtynges, as are my gospell and my first epistle, wherunto I neuer subscrybed, ye haue throughlye beleued me. Geue no lesse credēce now than vnto this, wherunto I subscrybe my name. ffor so haue I done here, that ye shoulde the rather beleue it, and receyue it as moste wholsome doctrine of saluacion. After this sort dyd Paule adde his name to his saynges, that they should be the more ernestlye receyued.

4 And as concerninge my part, trulye whā I had thus harde them and seane them, the wonderfull mysterpes of them so rauyshed my spretes, that I in a maner clerelye forgate my selfe.

5 Yea, I was so farre from my ryght remembraunce for the vehemencye of thē, that I fell doune flatte to the grounde, prostrate before the fete of the aungel, mindinge to gene vnto hym the whole homage of my soule which is onlye dewe vnto God that created my soule.

6 And what though this aungel which had thus opened vnto me al these wonderfull mysterpes afore, were Jesus Christe hym selfe (as I thought hym no lesse in dede) yet

ſought J not to haue worſhypped him in that ſymilitude, conſyderinge alſo that God wyll haue no part of his honoure geuen to anye other than vnto him ſelfe onlye.

7 Wherfore he charytablye admoniſhed me of it, and ſayd thus vnto me.

8 Jn anye wiſe beware thou do no ſuch homage vnto me, which apere here to the but a creature, leaſt ther be thou offende the Lorde God. ffor daunger maye be in ſuche caſe, though the intent be godlye, yf anye parte therof ſhoulde remaine to the creature, as thou knowelt well ynough. Nothinge maiſt thou worſhypppe that thy outwarde ſyghte offereth vnto the, for in them hath fayth no place which is a ſubſtaimce of thinges vnſeane. And God hath taught ỹ to worſhippe him in no creaturs, nepther in breade nor wyne, man nor aungel, but in ſprete and berye onlye, muche leſſe than to worſhip the ſelfe creaturs, or Jdols in their ſtede, whiche is much worſe.

9 Though J be the ſonne of God and ſauer of the worlde, yet am J in this office but a creature, and thy fellowe ſeruaunt. A ſent meſſenger frō God as thou art, an opener of his godlye minde and pleaſure as thou art, to ſygnifye that vnto ỹ, which he wolde

haue

haue the againe to signifye vnto his people.
10 And in this point am I not only thy cō-
panion, or in this message Ioyned fellowe
with the (for so well is it my reuelacion as
thyne) but also I am a lyke cōpanion to thy
former brethren Ezechyel, Daniel, Zacha-
rye, and suche other, whiche had the gyft of
prophecye and were prophetes in dede, as
thou art now doinge lyke office with them,
thus vtteryng Gods minde in misteryes.
11 Yea, ferthermore, I am a fellowe seruaūt
lykewyse and a companion together of all
them that with reuerence obserue the fayth-
full testymonies of this present boke or pro-
phecye. In token wherof I toke the shappe
of a seruaunt, I fulfylled the lawe, and was
conuersaunt amonge men.
12 Se thou worshyp not me therfore, but
worship thy onlye Lorde God. For alone
shouldest thou seke him & loue him, honoure
him and serue him, prayse him and glorifye
him. None other Goddes shalt thou haue in
my syght, sayth the eternall and omnipotēt
Lorde. Obserue the same rule in worshyp-
pinge that I taught the to obserue in prayer.
Remembre I taught the not to praye vnto
me whom thou seast, nor yet vnto any dead
seynt whō thou seast not, but vnto thy Lord

God whō thou halt onlye in beleue, saing
oure father which arte in heauen. J tolde th
also that God was a spyete, & that he wold
onlye be sought in spyete, and in nothyng
that thou sealt with thine eyes. Therfo
worshyp God and not me. Consyder her
(good reader) the vngodly violence of the p
pistes, enforcing ỹ symple multitude to wo
shyp a dyye wafer cake, to knele vnto it, t
holde vp their handes, to make their praier
to it, & to call it their God, makinge them t
beleue that it is Gods cōmaundement the
should so do. Oh, abhompnable Antechyp
ste, Oh, fylthye Balaamites, sekynge
youre owne bellyes and glorye to youre cō
fusyon. Wape this place throughly with the
other scryppturs, & be ones ashamed of your
beastlye & blasphemouse madnesse. Ye wyll
parauenture saye, it is Christes bodye. But
trulye that is all false. For therof is no mu
tuall participacion, where one eateth vp al
No shewinge is there of the Lordes death
tyll he come, where all is done in a forein lan
guage and nothinge vnderstanded. Chrysto
breated not vpon the breade with hoo, hee,
haue at all, as you do. He onlye toke it in his
holye handes, and gaue thankes vnto God.
The wordes thankesgeuinge he left not be
hinde him for you to conger w̄, for he knew

ye afore

pe afore for subtyle workers. He kept not ỹ breade to him selfe, nor yet closed it vp in a boxe as you do. But he brake it & distributed it vnto other. In lyke case the disciples dyd neither worshyp it nor him at ỹ season. ffor yf they had, he wolde haue forbidden it thẽ, and haue taught the same selue doctrine that he sheweth here vnto Johan. Only did they take it & eate it in his remẽbrãce, & that was his institucio. And where as it is this vsed, there is both his body & bloud receiued. But other wise not. The bread that was left of this consecracion or breaking, which was so holye as the other, was neither housed nor churched, bored nor pixed, but remained there styll to ỹ housholders, to be eaten of whõ so euer lusted. Neither doth the diuinite of youre sentencionersas of Thomas of Aquine, Dons, Dorbel, Guido, Baconthorpe, & such other, appoint therunto that kinde of honoure that pe suffre the people to geue vn to it, but a farre meaner honoure called Hyperdulia. But you can wynke at suche matters and suffre both them and youre selues to go to the deuyll for worldlye lucre. Nothinge holdeth longe wyth you, neyther Christes doctryne nor youre owne. But that pe make now, pe marre to morowe. And that at one tyme is a lawe, at an other tyme

shall be none at all. Suche are youre wauerynge wonders.

The Text.

1 And he sayde vnto me. 2 Seale not thy sayenges of the prophecye of thys boke. 3 For the tyme is at hande. 4 He that doth euyll, let hym do euyll styll, 5 and he which is fylthye, let hym be fylthye styll, 6 and he that is ryghtuouse, let hym be moze ryghtuouse, 7 and he that is holye, let him be moze holye. 8 And beholde, I come shortlye, 9 and my reward wyth me, 10 to geue euerye man accordynge as his dedes shal be. 11 I am Alpha and Omega, the beginninge and the ende, 12 the fyrst and the last.

The Commentarye.

1 Consequētly the aungel (sayth saynt Jhō) whiche was Jesus Christe, had these same sayn ges

ſaynges vnto me that here foloweth.

2 Seale not (ſayth he) the godly wordes contayned in the prophecye of this boke. Cloſe them not vp from the ſight of other. Hyde them not from thoſe which are deſierouſe of knowlege. ffor profitable they are to the congregacion of God, & moſt highly neceſſarie to them that ſhalbe ſaued. ffor both ſhewe they throughly the dampnacio of the wicked with the remedies to auoyde it, and alſo the ſaluacion of the rightouſe w meanes to obtayne it.

5 And this is the cauſe whye thou ſhalte not cloſe them vp. The tyme is at hande. The fulfilling of them will ſhortly apeare, and euidently declare what they are in dede In the meane ſeaſon ſhall many of theyr miſteries be open vnto thē that are taught of God, though ỹ vnfaythful ſort knoweth nothyng what they meane. They that haue Chriſtes ſprete, can in no neceſſary poynte be ignorannt. The cauſe why many wryters hath erred in expoundyng this reuelacion, hath ben ỹ ignorañce of other ſcriptures, the pleaſing of prelates for dignite and lucre, & moſt of all the horrible blyndneſſe of ſoule, which lōg hath cōtinued in ỹ world among the fleſhly Hipocrites.

4 And as concernyng those beastly belly goddes, let them wallowe in their mischiefes. He that is euil amonge thē, or froward and obstinate against the verite of God, let hym worke euill vpon euill, abhominacion vpon abhominacion, & murther vpon murther, tyll he bryng vpon hym selfe the vengeaunce of al innocent bloude whiche hath bene shedde vpon earth, to hys more dampnacion without remedye.

5 Moreouer he that is filthy in hys conuersacion, be it in the spirite or otherwyse, I will take my grace from hym, for the vtter contempt of my worde, and he shall be styl from thens forth more execrable an filthye. He shall do wickednesse vpon wickednesse, Idolatry vpon Idolatry, and whoredome vpon whoredome. Yea, where as he was before but an Idolatour in himself, he shall become after that an Idolatoure also in other, by prouokyng them to thesame, to his double dāpnacion. And where as he should paraventure in the worlde haue bene but a single whoremonger, he shall be there an holy, spirituall, anoynted, shaven, shorne, prestly and mytred whoremōger, abusinge euery mans wyfe, doughter, and seruaunt. And to make vp all to the deuill, become a

consecrate

consecrate Sodompte, offerynge hymselfe vp in dead sacrifices vnto Belphegor, for feare of breakyng hys vnvirginall vowe. Farther than all thys, he shall entre into suche blyndenesse of the spyrete, that he wyll thynke verely to do God an hygh pleasure whan he murthereth vp without merci, his innocent people which will not obeye theyr execrable lawes, blessinges, absolucions, & other sorcerpes, for conscience sake. Consydre in this the terrible and fearful hande of the Lord towardes thē that withholde his trueth in vnrighteousnesse, specially whā he hath geuen them ouer & left them to thē selues. For thei worke their own dāpnaciō whā they thinke nothing lesse.

6 Contrarywyse consydre his exceedinge great mercy towardes thē that are godly, whome he diuersly afflicteth in his lyfe, least they should perysshe with the wicked. Myn pleasure is it (sayth he here) that the man which is faythfull, righteouse, & good, shall increase euermore therin, and so continually be righteouse. I shall so tempre their hartes, that hath loue to my truth, that thei shall lone it more and more. Yea, I shall so therin strengthen them, that for no persecucion of tyraūtes shall they forsake it.

7 So

7 So will I ordre the matter among my electes, that he which is holy, pure, and perfight, leading a lyfe according to my word, he shall persever in it styll, and be perfight vnto the ende, that he maye enioy ỹ croune therof. Meythe r shall seducinge Hypocrite, nor yet peruertynge Antechriste, with all their subtyle charmes and gynnes, be able to bryng them out of that waye, which leadeth vnto lyfe. By this we maye se that the verite preached, Christe is vnto some a fallyng, vnto some agayne a rysing vp. Vnto some is his godly doctrine a swete sauoure vnto lyfe, & vnto some an yll sauoure vnto death. The gospel is folyshnesse to thē that shall perysh, but vnto them that beleve, it is suche a power of God as bringeth salua cion with it. The faythful by hearynge it, waxeth more godly. The vndiscrete Hypocrites, contempneth the grace therof. So ỹ the one sort is thereby made better and increased in vertue, the other is made worse and folowyth all mischiefes. In hym that hath fayth shall all othe r graces of ỹ spyrete habunde, and in hym that hath it not, shall no gyft of vertue arise to hys soules profyght.

8 Let men take hede if they will, & geue

diligent

diligent watche and attendaunce, for truly (sayth the Lord) I will come sodenly & vnbewares vpon the vnsaythfull, none other warnyng geuen but thys and such other in the scripturs, take them if they luste.

9 Necessarie it is that euery man walke according to hys vocacion, both prince and preacher, Lorde and commoner, merchande and artificer. For whan I shall resorte, be certayne and sure of it, my iuste rewarde shall come with me, which is both lyfe and death.

10 Let no man reken otherwyse to fynde me than a moste righteouse iudge, rẽdering vnto euery one at that daye accordinge as hys workes shall apere, and as hys dedes shal requyre of righteousnesse. Neyther shal suffrages nor church buyldynge, pilgrimages nor masse singyng, holy orders nor yet assoylyng, stande in any stede at that daie. Onely shall they fynde mercy which hath bene mercifull, all other perishing without mercy. No man shal there be rewarded for workes of mennes prescripcion, be they neuer so holy, but for that which hath risen of sayth in Gods worde onely. Neyther shall they haue that of deserupnges, as worke preachers hath taught, but only of grace &

fauer

sauer for Christes bloud sake. For vnprofitable seruauntes are we of our selues, whā we haue done all that hath bene commaunded vs. No better is our whole righteousnesse, whan it is at the hyghest, than is the clothe that is stayned with menstrue, nor more pleasaunt vnto God, were it not for hym. Let no mā thynke to be saued through deseruynge, nomore than he is iustified of deseruyng. Onely is it the mercifull sauer and free goodnesse of hym without oure mangye merytes that shall saue vs. Not oure good workes (sayth saint Augustyne) but his owne mere giftes doth the Lorde croune in vs.

11 This hath the Lord put here in the ende as a breke conclusion comprehendinge hys whole mynde in this Reuelatiō, concerning the rightouse and vnrightouse. Beleue this necessarie doctrine (sayth the Lorde Jesus Christ) for I whiche haue tolde it here vnto you, am vnder ỹ misterie of Alpha & Omega the first and the laste Greke letters, the original beginning of all thinges, and perfight ende of thesame. I am that mightye worde of God though I apere now in this nature, in whom he created all, & by whom he shall perfourme and finishe all too that

ende

ende they were created for.

12 I am the firſt, in that I am in one godhede equall with the father and with the holy Ghoſt. I am alſo the laſt in that I ſhall ſo continue worlde without ende. I am he before whome there was neuer any God, neyther ſhall there be any after me. I am onely the Lord, for I am from euerlaſting. In token wherof I haue tolde you both thinges that are paſt and thinges yet to come. Vnder this ſtraunge Trope or ſimilitude of Alpha and Omega (which is a common Allegorie vſed of the Grekes) is alwayes to be vnderſtanded the eternall diuinite in Chriſtes manhode. Whiche is here (as are many other thinges els) oft tymes repeted, of none other purpoſe but as a moſt neceſſarie cauſe to be had in remembraunce.

The Text.

1 Bleſſed are thei that do his commaundemētes, that they power may be in the tree of life 4 and maye entre in thoughe the gates in to the cytye. 5 For without are dogges 6 and in-

chaunters

chaunters 7 and whoremongers 8 and murtherers 9 and Idolatrers 10 and whosoeuer loueth or maketh leasinges.

The Commentarye.

1 ffrom henceforth doth the Lord change the maner of his speakyng, representyng agayn the personage of an Aungel or messenger. Blessed are they (sayth he) or happye afore God, that of a sincere fayth and godly mynde do diligently obserue his iust commaundementes, which is a very washinge of their defyled garmentes in the bloud of the lambe. ffor perfightly pure, innocent, & cleane are they that walke faythfully accordyng to the preceptes of hys heauenly doctrine. Yea, doynge on the armour of lyght they are very clerenesse in the Lorde & the shynyng beutye of the worlde.

2 And as concernynge hys commaundementes, greuouse are they not, but swete & pleasaunt, he setting hande to the fulfilling of them, which hath commaunded them, he ministering hys Godly spirite, maye make of hym that was afore vnwillyng, a verye willyng persone, lyke as he dyd of Saule whan he chaunged hym into a Paule. He

sayng

layinge before their eyes the inestimable profight of the good thynges to come, wyll cause them to forget these corruptible pleasures, and alwayes to labour for them.

3 Happy are they afore hande, that shall mynd to do these thinges, that their power through a true beleue maye be in the tree of lyfe, wherby they maye worke them and so haue frute of their labours. ffor without ỹ tree (by whom is mẽt the sauer of ỹ worlde) they can do nothyng thereunto. Withoute hys strength, grace, and spirite, doubtlesse they are al weake, wretched, and vnprofitable, haue they neuer so manye holye deseruynges, whiche faythfully despred, is neuer demed them as all the scriptures recordeth.

4 This worlde be sought therfore, that thei may therby entre in peceably, without impedimẽt through the clere gates of pearl afore mencioned, into the pleasaunte cyte or the newly prepared Hierusalem. By the which gates is none other signified here, but he alone, dyuersly opened by the Apostles doctryne. He is the onely portall of ryghtousnesse, and the straycht way vnto lyfe, by whom they entre in from all quarters of ỹ worlde. None other wolde David

acknowledge in all hys godly prayses, nor
yet the Apostle Paule in his manyfolde ex-
hortacions. Whatsoeuer they be that entre
in by hym, be without parell euermore, &
shall haue the lyfe euerlastynge. Thus is a
true beleue in hym and hys worde wyth a
iust folowyng of the same, a full doinge of
hys commaundementes without any other
tradicions, ordinaunces, or ceremonies.

5 And whyles this chosen flocke are thus
entring into this cytye, the cruell dogges,
whiche barke agaynst the verye, and teare
the true seruauntes of God, are styl remay-
nynge without, apere they neuer so spiri-
tuall and holy.

6 So are the subtle sorcerers, which with
their holy charmes and inchauntmentes,
with their prophecyes, reuelaciõs, and false
miracles, both blinde the vnlerned gouer-
nours and decepue the prophane Idiotysh
multitude, leading them both to the deuyll.

7 So are the consecrate whoremongers,
the defylers of all honestye, and breakers of
all godly ordinaunces, as are in these dayes
in the braggers out of Romysh chastite, the
bishops, prestes, and religiouse, vnder the
title of vowes, mayntaynynge Sodome &
Gomorre.

8 Like-

8 Lykewyse in the spyghtfull murtherers, that of malyce and mischiefe slee the godly preachers, and other poore innocent people for rebukig their corrupt customes, are sequestred from thens for euer.

9 The superstitious Idolatours of al generacions the most execrable, as malle mōgers, bede bablers, sait sekers, image lighters, gadders to Compostel, Rome, Tryer and Tholose, with all their straunge worshippinges not commaunded of God, shal hane no place there.

10 Breuely to conclude the whole, what people so euer they are that delighteth in fables, lyes, and errours, not regardyng the right meanyng of the scripturs, or what holy hypocrites so euer they be that with fayned sainctite, decepuable wonders, & false interpretacions, blemisheth the verite of the Lord, for the vpholdyng of their pryde, lechery, and lucre, shall enioye no fredome within this cytye. Be ye sure of this (sayth saynt Paule in diuerse places) that no fornicatour, nor vncleane person, no couetouse clopner, decepthfull hypocrite, lyar for aduauntage, filthy idolatour, malicious murtherer, or such other like, cā haue any inheritaūce in ỹ kingdō of Christ & God. No pro-

can they haue in the lande of the lyuynge, that hath ben partakers with aduouterers and theues.

The Text.

1 I Jesus haue sent myne Aū gell to testifie vnto you these thinges in the congregaciō. 2 I am the roote and geueraciō of Dauid 4 and the bright morn-nyng starre. 5 And the spyrete & the bryde say. 6 Come. 7 And let hym ỹ heareth say also. 8 Come 9 And let hym that is a thyrste come. 10 And let whosoeuer will take ll frely of the water of life.

The Commentarye.

1 Consequētly if ye couete (sayth ỹ Lord) to know surely from whence this doctrine doth come, & who is the chefe auctor therof be pon throughly assertained, that I Jesus Christ the sonne of the lyuynge God, haue directed forth myne Aungell (whiche is the spyrete of truth) or the holy ghost whō I pro-mised to witnesse here manifestly vnto pou by my dere disciple Jhon these wonderfull thinges, hereafter to chaunce in the christen congrega-

congregacions.

2 Thinke not that the contentes of thys boke are either of Jhon, or pet of any other man that euer was here lyuyng, for neither hath he lerned them of Prophet nor holy father, but by my onely reuelacio or shewing (which am the eternal spouse of the church) hath he receyued the to their singular helth and confort.

3 And as concerninge me, without faple I am the originall rote, or grounde of saluacion in Dauid after the worde, and after the flesh I am of hys stocke or generacion. ffor in me are fulfilled al promises of helth that euer God made for that faythfull housholde. By me had Dauid hys beginninge, for I made hym, and by me shall he and al other true Israelytes in hym, haue for euer a glorious countinaunce, for I saued them in that flesshe.

4 To all them whiche walke after Dauids fayth, am I the bright morning starre of grace, remouing the filthy cloudes of errour. The shynyng clerenesse of godly vnderstandyng, fpnishing the darke night of ignorauce. I bring with me the day of mercye, helth, and rightousnesse, and the Sabboth of full reconciliacion to God. I geue light vnto the that sate in darknesse, direc-

tynge their fete in the pathe waye of peace.

5 ffor my worde is spirite and verite, resurrectiō and lyfe. And where as it shyneth in the hartes of mortall men, it maketh thē the chyldren of light. To seke vnto thys necessarie light, the eternal spirite of God, the holy Ghost, dayly moueth and prouoketh by many inwarde callinges vpon, sayinge alwayes.

6 Come with a sincere faythe. Drawe nygh vnto hym, and be lightened, & youre fraple consciences shall neuer be confounded. Resorte vnto hym all you that are loaden, and he shall refreshe you. The bryde or congregacion of the Lord thus taughte, sturred, and prycked forewarde of his spirite sayth also in her hart euermore, with a feruent desyre. Oh, come my moste dilectable spouse and Lord Jesus Christe, my helthe, Jope, and swetnesse. Apply that the immortall glorie of the chosen chyldren of God, maye be seane of all creatures, iniqūpte condempned for euer. Accōplishe the marryage appoynted from the worldes beginnynge. Permitte that prepared spouse with her appoynted nymbre to entre into thy eternall tabernacle of rest.

7 Moreouer (saith the Lord) whatsoeuer they be that shall heare and beleue this pry-

phecye, lette them despre the consummacion thereof, and so conforme theym selues vnto Christ and hys churche, sayinge also.

8 Come most merciful sauer and redemer and fulfil the godly promyses of this boke, to the eternal comfort of man. Make hast to the iudgement seate, for a full deliueraunce of the whole chosen nũbre, that thy seruaũtes maye be where as thou art in perfighte glorie and iope.

9 ffinally, lette hym (sayth the Lorde) ỳ in sayth is a thyrst, or that hath in hym a desire to be saued, halte hym selfe forewarde, and come also. Lette him onely beleue. ffor the pleuteouse fountaynes of the liuing waters mencioned afore, are witholden frõ no seruaunt of God. Nothyng is denyed vnto hym that areth in sayth. In prayer are all spiritual commodites graunted.

10 Whosoeuer therfore hath a will conformable vnto Gods will, lette hym take frely without pryce or payment, without satisfaccion or meryte, the pleasaunte water of the lyfe for euer, refreshynge hys soule in the plentousnesse therof.

11 Of grace and sauer is saluacyon in Christ layed for the. Only is here required but a wyll to seke for it. Not that it shall so be deserued. ffor neyther is it of him that

 willeth

willeth, nor yet of him that rōneth. But that gracious Lord whiche calleth men to these waters, puttet h into them a stomake, thirst and desyre to couete thē. Yea, he ministreth strength to the seking of them, least some of the glorie therof should remaine vnto their deserupnges, & not all to hys mercy alone. Thus standeth the doctryne of oure worke braggers boyde, which neyther fedeth nor satisfieth, considerynge that not for oure ryghteous doynges, but alone for hys own mercyes sake hath he saued vs.

The Text.

1 But I testyfye vnto euerye man that heareth the wordes of Prophecie of this boke: yf any man shal adde vnto these thinges, God shall adde vnto hym the plagues 4 that are wrytē in thys booke. 5 And yf anye man shal mynyshe of the wordes of the boke of this prophecye. 6 God shall take awaye hys part out of the boke of lyfe 7

ke, 7 and out of the holye cytye 8, and from the thynges which are wrytten in thys boke. 9 He whyche testyfyeth these thynges sayeth. 10 Yea, 11 I come quyckelye. 12 Amen. 13 Euen so, 14 Lorde Jesus. 15 The grace of oure Lorde Jesus, 16 be with you all. 17 Amen.

The Commentarye.

1 As my dewtye is (sayth saynt Johan) to p'monishe afore hande, I faithfullye protest by this my present testimonye, vnto all those men that shall here after receyue the wordes of this wonderfull prophecye here written in this boke, eyther by readynge or hearinge.

2 That if anye of thē shal presumptuouslye taken vpon him to adde anye thinge therunto, in purpose to peruerte the truth, or cōtrarye to the holye ghostes meaninge, as Carpocras, Hebion, Cerinthus, & other antichristes hath done with the other scriptures.

3 Be certain and sure of it, that the eternall God (from whō nothinge can be hidde) shal adde vnto him for so doing, ye most terribles & woful plages regestred afore in this worke.

4 That is to saye, he shall suffre hym to
ronne into most depe errours, and gaue
him ouer for euer into the synne agaynste the
holye ghoste, wherupon all other plages of
dampnacion depẽdeth. Ye shall put nothing
(saith the Lorde) vnto the worde that I haue
geuen you, neyther shal ye take anye thinge
from it. Put thou nothynge vnto his saynges
(saith Salomõ) of thyne owne Imaginaciõ,
least he reproue the for a dãpnable liar. No-
thinge is this agaynst thẽ, which by ẏ other
scryptures & historyes doth expounde this
reuelaciõ, to make it to their vnderstãdging
more playne. ffor thã should saynt Augustin
saint Hieronne, Ispdorus, Beda, Rabanus, &
dyuerse other great pylars of the church be
vnder the plages, for doinge that charytable
office. So shoulde also the doctrine of thys
boke be agaynst it seke in the. xiii. Chapter,
where as lyberte is geuẽ vnto him that hath
wytte, to counte the numbre of the beast, and
in other places els. But this is here spoken
for them that corrupteth the text to maintay-
ne their blasphemouse lyes for aduauntage,
or that seketh to blemyshe the ryght sence
therof, least men shoulde beholde them in
theyr right colours, as the wicked pappistes
hath done euer sens their beginninge, so
dyminge the auctorite and mayestie therof

3 More.

3 Moreouer (sayth saynt Johan) yf anye mortall man shall presume to dempnishe the wordes contayned in the volume of this heauenlye prophecye, vnreuerentlye so controllynge the wysdome of God.

6 The sayd omnypotent God, and reuenger of all vngodlynesse, shall clerelye wype awaye his porcion out of the boke of lyfe, so that he shall be none of their numbre, which are predestinated to the glorp of his chyldrē.

7 Neyther shall suche be allowed for cytezens with saynctes in the holye congregacion of hys newe Hyerusalem, not yet be accepted for his housholde seruauntes enioyenge swete commodities mencioned in this boke as pertaynynge to his peculyar people.

8 Lyke as are the beutyfull Tree of lyfe with his manifolde frutes and leaues of wholsomnesse, the swete runninge ryuer of the lyuinge waters, and the holye cytye sufficientlye dyscrybeth afore with such other els. None that cōtendeth for a maystrye (sayth Paule) shall be crowned, vnlesse he contende lawfullye. Arrius toke away frō the tenth of Johan this sentēce, I and the father are one. Photinus addeth this clause to the gospel as a vayne from the father, I geue vnto Jesus his original of Marye. And but their intētes

were

were to destroye our faith concerning Christes godhede, like as the papistes doth also our iustificacion in this blonde, vnlesse we haue their lousie masses and merytes. A like adiuracio to this, hath Hireneus in the ende of his octonarie, requiring al them that shal copye out that boke, to do it truly as thei wil answere it before God their righteouse iudge. In like case doth saynt Hyerome before ye abreuiacions of Eusebeus chronicle cõmaunde, that in anye wise the verite therof be diligently reserued. So doth also Cyrillus the Greke in the preface of his prophecy vnto Joachim Abbas, desiringe the writtinges therof in no case to be corrupted of yll writters, with diuerse other.

9 In confirmacio of that I haue said afore (sayth saynt Johã) the eternall sonne of God which hath ratyfyed these fourmer thinges with his mightye worde, saith here also as one subscribinge to it.

10 Yea, it is so. Or els thus. Lyke as thou hast said (Johan) shal these blasphemers here after fynde it, that presumeth either to adde, or to demenishe from these scryptures for anye carnall purpose.

11 And to performe that promes of thine, I wyll not longe tarrye. I come by and by to rewarde the wicked with swift dampnacio,

for

for not beleuinge the truth. ffor now are the last dayes, the endes of the worlde, yea, the verye last houre. Readye is the Lorde (sayth saynt Peter) to iudge the quicke and dead, & the ende of all thinges is at hande.

12 Saynt Johan hearinge this of his mercyfull Lorde and sauer, lyft vp his head and handes towardes heauen, and as one desperouse of the performaūce of Gods appointed wyll, and of the ful delyueraunce of the faithfull, he said, Amen. Or be it fulfylled in effect. ffor that is the thinge which my soule daily desyreth & inwardly coueteth, to the full manifestaciō of thy glorioūse kingdom.

13 Consequētly in the voice of the whole cōgregacion crieth Johan, as did Simeon the iust. Yea, euē so might it be, as thou hast here promised, ỹ thou mightest come out of hād

14 Oh, come most mercyfull redemer and graciouse Lorde Jesus Christe, to iudge the vniuersall worlde. Come, come, or hie the hether apace, to seperate the wheate from the chaffe, and the lambes from the goat, so bringinge them into thy eternal tabernacle. Wo is me that my banishmēt endureth so lōge, I dwelling in the tabernacles of the sorowefull. My soule hath a thurstye desire for God the fountaine of lyfe. Oh, whā shall I come and beholde his face? Like are we to those sayth-

faythfull seruauntes, whiche waite for the returne of their Lorde from the weddynge, ready to open at his knockinge.

15 The grace of oure mercyfull Lorde Jesus Christe (saith saint Johā) wherby cometh saluacio to them that truly beleued, be with you al, so many as are of that godly expectacion and desyre.

16 Of the fauer, mercye, and acceptacion of God the father, through his blessed death, euermore preserue you in the vnite of his godly spirite, that ye maye here after in this holy cytye, be partakers of his glorious heritage in the worlde to come.

17 Let al them saye Amen vnto this, which myndeth the glorye of the Lorde vnfayned-ly. So be it.

A conclusyon of the whole worke.

HEre hast thou (good christē reader) to thy soules consolacion, from the eternal trinite, the father, the sonne, and the holy ghost, three distincte parsonnes in one euerlastinge godhede, the vniuersall estate of the churche from Christes ascencion to the ende of the worlde, in wonderfull mysteryes discrybed, and directed vnto the ob-

hym,

hym, by the moſt holye apoſtle and euange-
liſte Iaput Johan. Wherin it is fullye by al
due circumſtauntes manifeſted of the ſaid ho
lye ghoſt what the innocent Chriſten churc
is, with al her iuſtificacions & bleſſynges, to
the ſyngular comfort of the Lordes trewe e-
lectes, & what the proude ſynagoge of Anti-
chriſte is, with her fylthy ſuperſticiõs & pla-
ges, to their fore warning alſo. This is ſpe-
ciallye done here of the ſaid holye ghoſt, ỹ no
trewe beleuer ſhould profeſſe him ſelfe a cy-
tezẽ of this wretched worlde with Cain, Me-
roth, & other reprobate veſſels, at the exe-xra-
ble doctrine of men, but at the pure voice of
God with Abel & Abraham to ſeke for that
heauenlye heretage whiche is purchaſed for
them in Chriſtes bloud. Marke here the con-
diciõ of Johan beinge in moſt paineful exi-
le, for he in miſterye through al this boke re-
preſenteth euery godly beleuer. By this ſhal
we wel knowe in this reuelaciõ ỹ one church
from the other, for the one is mayntayned
by the onlye preachynge of Gods pure
worde, the other by all kyndes of Jewyſhe
ceremonyes and Heptemſhe ſuperſticyous.
And by this they alſo differre, that Chriſte
wold haue all of lone, antichriſt of tirãnouſe
cõſtraint, as euidẽtly apereth in Mahomete

and

and the pope. For that onlye cause are manye necessarye thinges here written in misterye that they shoulde be hid from the worldye wyse hipocrites, and that the iust or Gods meke spreted seruauntes, shoulde aske them of their Lorde in faith and prayer. In the which daylye prayer, is that moste worthye minister of God, Kynge Edwarde the syxt afore all other to the remembred, which hath so sore wounded the beaste, that he maye throwe all hys superstycyon into the bottomles lake agayne (from whence they haue commen) to the confort of his people. The grace and peace directed from God the father and hys soune Jesus Christ, with the holye ghost, in the beginninge of this reuelacion be vnto all them which vnfainedly loue his verye.

Amen.

Imprynted at London by Richarde Jugge, dwelling in Paules churche yarde, at the sygne of the Byble.

BRITISH MUSEUM 12 DE 1911

and the pope. ffor that onlye cause are manye necessarye thinges here written in mistery that they shoulde be hid from the worldlye wyse hipocrites, and that the iust or Gods meke spreted seruauntes, shoulde aske them of their Lorde in faith and prayer. In the which daylye prayer, is that moste worthye minister of God, kynge Edwarde the syxt afore all other to the remembred, which hath so sore wounded the beaste, that he maye throwe all hys superstycyon into the bottomles lake agayne (from whence they haue comme) to the comfort of his people. The grace and peace directed from God the father and hys sonne Jesus Christ, with the holye ghost, in the beginninge of this reuelacion be vnto all them which vnfainedly loue his verye.

Amen.

Imprynted at London by Richarde Jugge, dwelling in Paules churche yarde, at the sygne of the Byble.

BRITISH MUSEUM 12 DE 1911